

A short  
HISTORY  
OF  
Valentinus Gentilis  
THE  
Tritheist.

Tried, Condemned, and put to  
Death by the Protestant Reformed City  
and Church of *Bern* in *Switzerland*, for  
Asserting the Three Divine Persons of  
the Trinity, to be [*Three Distinct, Eter-  
nal Spirits, &c.*]

Wrote in *Latin*, by *Benedictus Aretius*, a  
Divine of that Church; and now Translat-  
ed into *English* for the use of *Dr. Sherlock*.

Humbly Tendred to the Consideration of the  
Arch-bishops and Bishops of this Church and  
Kingdom.

*London*, Printed, and Sold by *E. Whislock*, near  
*Stationers-Hall*, 1696. H. m.





T O T H E

Most Reverend the Archbishops,  
and the Right Reverend the Bi-  
shops of the Church of *England*:

My Lords,

**I** Here present your Lordships with a short  
Account of the Proceedings of an Emi-  
nent Protestant Reformed Church and  
State, against a Noted Tritheist, for  
asserting Three Eternal Spirits in the Blef-  
sed Trinity ; induced thereto by the  
late fatal Growth of Tritheism in our  
Church ; first vented and asserted in  
the same and yet higher Terms by Dr.  
Sherlock, in his pretended Vindication of  
the Doctrine of the Ever Blessed Trinity,  
in the Year 1690. And since that by one J.  
B. Minister of Folkstone in Kent, and sty-  
ling himself, A Presbyter of the Church of  
*England* (to the extream Disgrace of it), in a  
Book written in Defence of the said Dr. Sher-  
lock,

lock, and his Tritheistick Notions upon the same Article, in the Year 1695. and since that also openly preached in the very Face of the whole Univerſity of Oxon, by one Mr. Joſeph Bingham, then a Fellow of Univerſity-Colledge there, on the 28th of October, in 1695. And laſtly, maintained, and with great and even foaming Vehemence, preached up in one of the moſt Eminent Cathedrals in England, by one of the Prebendaries of the ſame, firſt on the 30th, Nov. 95. and ſince that on the 12th of January 96. Whoſe Name, together with the Heterodoxyes then and there delivered by him, are ready to be produc'd, as there ſhall be occaſion. So that your Lordſhips can need nothing further, either to alarm or convince you, That the Enemy has been ſowing his Tares amongſt us, while you ſee them ſo plentifully coming up even under your Eyes.

As for Dr. Sherlock, he has over and over declared, and lately again

\* See Dr. Sherlock's Examination of the Oxford Censure, p. 46.

renewed \* the ſame Declaration, viz. That the Three Divine Perſons

are Three diſtinct Infinite Eternal Minds or Spirits; and that it is Hereſie and Nonſence to judge otherwiſe; (For He, it ſeems, may take upon him to declare Hereſie without a Reprimand,) And as for Preſbyter J. B. of Folkeſtone, he aſſerts the very ſame in Print.

Print: And not only so, but likewise, to the  
 flagrant Scandal of our  
 Church,\* professedly owns  
 and prefers Genebrard's  
 Trithemick Doctrine of  
 the Blessed Trinity, as bet-  
 ter and more Orthodox  
 than that of Calvin and  
 his Followers, whom he  
 charges with denying the  
 Nicene Faith, as to that part of it [God of  
 God]; which yet Bellarmine himself (as much  
 as he hated Calvin) vindicates him from, in  
 his 2d Book de Christo,  
 and 19. Chap. To  
 whom we may further  
 add Beza, Brentius and  
 Zanchius, with several  
 other Eminent Divines of the Reformation;  
 All of them, with the utmost Calamny reviled  
 and condemned by this Genebrard; while on  
 the other side he positively  
 vouches the horrid Opini-  
 ons of Gentilis for sound  
 and Catholick: And be-  
 sides all this, at one stroke  
 charges all the Reformed  
 Churches, both of France  
 and Germany, sometimes with Sabellianism,  
 and sometimes with Arianism, as the Reader

I am not afraid (says  
 he) to commend Gene-  
 brard and Petavius be-  
 fore Calvin and his Fol-  
 lowers, who denied the  
 Nicene Faith of [God  
 of God]. See pag. 6.  
 of his Preface against  
 Trithemism Charged;  
 &c.

Note, That this book  
 of Genebrard has on  
 the Numeral Mark upon  
 every Page, but only up-  
 on every Leaf of it.

\* Unus ille Spiritus  
 Essentialiter est Tres  
 Spiritus. personaliter  
 Geneb. contra Scheg-  
 um de Trinitate, fol.  
 53. p. 2. And again,  
 Tres sunt aeterni Spi-  
 ritus quorum unus  
 quilibet per se Deus est,  
 fol. 54. p. 1.

will percarer by the Quotations here rendered  
him on the \* side. This

¶ Tres Personas (says  
Gench. to Schegzias) U-  
ni essentia affigis ut Sy-  
nagogis Gallicis & Ger-  
manicis placeas, quæ jam  
Omni Sabelliana scilicet  
Eucaminitas atq; Con-  
fucatas docui. Gench.  
fol. 131. And again, Il-  
lud est quod Ecclesiam &  
Te vestrisq; Synagogis  
separat, quæ quædam di-  
ctum vel Sabelliana scilicet  
divinitas meritis ip-  
se clarior demonstravi, &  
clarissime demonstra-  
bo in Opere quod con-  
tra istum Apostatam  
Zanchium parturio, fol.  
141 p. 2.

so foul a manner, reducing the Doctrine of  
most of the Protestant Divines and Church-  
men about the blessed Trinity, I will sound in the  
ears of the Reformed Churches abroad (whom  
we have been so long professing so Court) is  
left to the Bishops of this Reformed Church  
to judge: For some indeed have shown them-  
selves very zealous to quit a great part of our  
Ecclesiastical Constitution, in order so our U-  
nion with those Churches beyond Sea; (Tho I  
confess I could never yet hear, That those Churches  
alleged the Rites and Ceremonies of our  
Church as any Bar to their Communion with  
it).

is.) But howsoever they do, or may stand  
solicited to us, I dare undertake, that our quitting  
all the Ceremonies hitherto enjoyed and re-  
ceived amongst us (as Ancient, Decent, and  
Inoffensive, as they certainly are) will not be  
half so powerful to draw them to us, as the  
Asserting Three Distinct Infinite, Eternal  
Minds or Spirits in the Blessed Trinity (or  
countenancing those who assert them) will be  
effectual to make them abhor, loath, and fly  
from our Communion. And when they are  
once gotten to such a distance from us, I fear  
we shall hardly get them back again, but by  
quitting our Church-Livings and Preferments  
to them, and then we shall be thoroughly Re-  
formed indeed.

That Tritheism therefore is in a thriving  
condition amongst us, cannot be denied, nor  
so much as questioned. And the Causes of it  
are manifestly these two: First, The great  
and advantageous Station held by that Person  
in the Church, who first broached it here: And  
Secondly, The connivence which has ever since  
attended him in the Assertion of it. The first  
of which has created him several Dependen-  
cies amongst some poor empty Retainers, acted  
by Hope and Hunger (as Hunger and Emp-  
tiness generally go together;) who to serve their  
Interest by his Favour, easily turn Proselytes  
to his Opinions; it being not Imaginable

that they should open their Mouths so wide for  
him, but to have them fill'd by him. But  
such mischiefs must always be expected from  
Heterodoxy in High Place; which is never  
so formidable for what it holds, as for what it  
has to give. For this still made the Pope an  
Over-match for a Council, and may at any  
time give an overgrown Heretick the vantage  
ground of Truth. Tho miserable, no doubt,  
must the state of that Church needs be,  
where men shall wear her Favours, so much to  
the prejudice of her Faith.

As for the other Reason of the Fatal spread-  
ing of this Poyson, viz. The Connivence  
and Encouragement attending the Person who  
first vented it; I shall not stick to affirm,  
That he who asserts any thing contrary to the  
Received Doctrine of the Church, (how much  
soever he may be favoured or abetted, dignifi-  
ed or distinguished) is a scandal to the  
Gown he wears, and an Insufferable Reproach  
to the Church he wears it in. I very well  
know, That the judicial Proceedings of the  
Church and Senate of Bern against that  
wretched Thirtheist Gentilis, are no rule for  
us to proceed by, who have Laws of our own,  
which allow of no such severity (as I am far  
from desiring that they should.) Neverthe-  
less, tho they are not a rule for us to proceed  
by, they may very well be a Rule for us to judg  
by,

by, so far at least, as to Conclude, That what  
upon the Maturest deliberation, was account-  
ed Capital in one Reformed Church (and  
that a very great one too) cannot without scan-  
dal continue Uncensured and Unrebuked  
in Another; which yet this Detestable Tritheism  
has done for several years; and not only so, but  
the Publisher and Assertor of it, has been li-  
berty so far from any thing like Censure, or  
Rebuke, that he has been Advanced, Counte-  
nanced and Abetted to the utmost: And some  
talk of no less matters than his being mounted  
shortly to the Episcopal Chair and Dignity;  
tho some again think that it would be a very  
odd sight, in a Christian Church, to see a Tri-  
theist in a Bishoprick, and holding his Tri-  
theism with it in Commendam; for let  
this happen when it will, I dare undertake  
that the Promotion of the man will be the  
Degradation of the Office.

However, this is certain, That the wounds  
which this man has given this poor Church,  
are deep and dangerous, and have been kept  
Bleeding so long, that now they begin to Fester  
and threaten some further mischief; and it is  
too late to dally any longer with the Cure. For,  
my Lords, your Lordships cannot but know  
that Tritheism is worse, and more Reproach-  
ful to Christianity, not only than Sabellia-  
nism, but even than Socinianism is self, as  
being.



being contrary to all Natural, as well as Revealed Religion, by destroying the grand, leading and fundamental Article of Both, viz. The Unity of the Godhead; which Socinianism (how much sooner it impugns and denies the Revealed Article of three distinct Persons in the Godhead) does not encroach upon. And yet in a further degree is it worse than Arianism; for the Arianism denies the Essential Deity of the Son, making him only a Glorious Deified Creature, or the First-born of the Creation, yet it still preserves the Unity of the Divine Essence entire and unmultiplied; which the Assertion of Three distinct Infinite, Eternal Minds or Spirits unavoidably multiplies, and by consequence destroys. Whereas the Unity of the Godhead is the very Foundation and Corner Stone of all True Religion, and as Essential an Article of the Christian Faith, as that of a Trinity of Persons it self; Both of them together making up that great Depositum, which God has committed to us to keep inviolably, and to defend resolutely (and in a word) to save, as well as to be saved by.

And therefore, my Lords I shall recommend this important matter to your Lordships, much in those words of Mordecai to Esther. Who knows but that you are come to such high Place, Power and Dignity in our Church

Church for such a Time as This? And that God is now Trying whether you will make good the Zeal you have so often professed for our Religion hitherto, by doing something signal, great, and worthy of those Professions now. In a word, I look upon your Lordships as Persons of that Sincerity and Clearness of Principle, that if you believed this Doctrine of Three Distinct, Infinite, Eternal Minds, Spirits and Substances in the ever Blessed Trinity, to be True, you would boldly and openly Profess it, which since you do not, why should not so Scandalous a Corruption of our Faith, receive a Check by some mark of your Lordships Disapprobation? Hitherto I am sure there has been a Profound Silence in this matter; and I heartily wish, the Enemies of our Religion may not pass that nipping Reflexion upon it, Tacet, Satis Laudant. For in good earnest it is very hard that Heresy should over-run a Church, only because we must not call it Heretic.

But this is not the worst of our Case neither. For a certain Socinian Writer (by a Spirit of Prophecy coming upon him from some above)\*

\* When the Nominal Trinitarians have call'd till they are hoarse, weary and ashamed, so Universities and Bishops to espouse their Cause, and Censure the real Trinitarians, &c. All their Appeals notwithstanding, it will not be long ere they are told by their Superiors in the Church, That it is expedient for them to be quiet, lest themselves be Censured as Sabellians. Answer to Dr. Bull, p. 68. col. 1.

positively

positively tells the Nominal Trinitarians (as he calls those who assert a Trinity of Divine Persons, in opposition to that of Three distinct, Infinite Minds, Spirits, or Substances) that it will not be long before they be told by their Superiors in the Church, That it will concern them to be Quiet (that is, I suppose, to Write against Dr. Sherlock and his Tribe no more) lest they themselves be censured as Sabellians. Now this, upon my word, is very home, and sounds dreadfully indeed; and having been written about the middle of August last, lets us into a further Understanding of the late Letter sent to the Vice-chancellor of Oxon, and shews, That there were Reprimands preparing for us long before that scandalous Sermon was Preached there, and consequently before the Oxford Censure could be thought of. And now if this be really so, is not our Church, think we, in a blessed Condition? viz. That first, the Assertors of its received Doctrine are to be censured; next, That They are to be Censured by their Superiors in and of the same Church. And thirdly, That they are to be Censured as Sabellian Hereticks. And lastly, That the Socinians must be made privity to this Design, while our Clergy knows nothing of it. What a dismal Aspect, I say, must all this needs have upon our Church and Clergy? But as for the Charge of Sabellinism, which we are here threatened with, I hope

is

it will be proved against us, before we are Censured for it; and then we desire no greater security against such a Censure. For does not Sabellius hold only one single Subsistence in the Godhead, and no more? And can those then be Sabellians who hold three distinct Subsistences in the Same? And does not Sabellius allow only a Trinity of Names, as of Father, Son and Holy Ghost, and that Founded in a Trinity of Offices, as that the Father is the Creator of all things; the Son the Redeemer of Mankind; and the Holy Ghost, the Sanctifier of the Church? The Assumption of which Names and Offices having been a free effect of God's will, might by Consequence (had God so pleased) never have been at all; since nothing in the Divine Nature could make it necessary. But what is this to us, who maintain three such Subsistences in the Divine Nature, as are Eternal, Necessary and Inseparable (even by the Divine Power it self) both from the said Nature, and from one another. I protest I cannot tell whether there be more Malice or Ignorance in such a Charge (as often as some have the face to make it.) But such is the Nature of Malice, that while it opens mens Mouths, it commonly shuts their Eyes. In the mean time I would have this pert, meddling Socinian know, That the Assertors of a Trinity of Persons against Three Distinct, Infinite Minds or Spirits are

are neither grown so hearse with Appealing to Universities and Bishops, nor yet so weary and ashamed of so doing, but that in case such a censure should pass upon them from those Superiors he speaks of, they would have the Courage to appeal still; not indeed to them, but from them, and that to the whole Nation, and to all the Protestant Churches and Universities in Christendom. But, if what this Socinian has so boldly and positively said and Printed of them, be false (as for their own sakes I trust it is) I hope these Superiors will consider what may be the consequence of sitting down tamely under such a Slander. However, let matters go as they will, The Assertion of Three Divine Persons, in contradiction to Three Distinct, Infinite, Eternal Minds, Spirits or Substances in the ever blessed Trinity, is certainly the Cause of God, and he will not desert it, though others should.

The University of Oxford has appear'd very considerably in this matter already, and would have appeared yet further, and done much more had she not been hindred from doing what she was ready and desirous to do; there being nothing which that Great and Learned Body so ardently wished, and pressed for, as a Liberty to have declared it self Authoritatively against those scandalous Propositions in full Convocation.

tion. But if, in the mean time, there is any Failure or Defect (as some contend there is) in the late Censure so worthily passed upon the forementioned Propositions, by that Venerable meeting of the Vice-Chancellor, the Bp. of the Diocess, and other Heads of Colleges and Halls there, it is to be hoped, that your Lordships, to whom the Care of our Religion more immediately and peculiarly belongs, will vouchsafe to supply the said Defect by the greater Authority of your Episcopal Censure: For if so gross a Piece of Paganism as that which holds [Three Distinct Infinite Eternal Minds or Spirits in the Godhead], having been first vented by one in so considerable a Place and Dignity in our Church, and to this very Day persisted in, and moreover defended (to his poor Utmost) by one calling himself a Presbyter of the Church of England; and after that preached publickly before one of our Universities; and lastly, maintained from the Pulpit in one of our greatest Cathedrals, it shall continue Uncensured and Uncondemned by the Governours of our Church; and upon these Terms, will be apt to look upon Ecclesiastical Authority as serving not for itself but to upbraid the Non-Excommunicated; it is further referred to your Lordships seriously to consider, how Foreign Churches (which will certainly hear of it,) will Resent it; And

how Reproachfully it will Reflect upon our Own;  
which I account a Church as well Reform'd  
as the best of them; and that without the help  
of a Further Reformation.

May God direct and assist your Lordships  
Counsels and Proceedings in so near and  
Arduous a Concern of our Opposed Re-  
ligion. For the Eyes of the World are  
upon you, and their Ears open to hear  
what you will do. And as all who wish  
your Lordships and the Church well, hope  
that you will acquit your selves in so  
weighty an Affair, judably to your High  
Character and Post in the Church, so  
their next satisfaction will be, That your  
Lordships have had this matter humbly,  
fairly and Dutifully laid before you,  
whether your Lordships shall think fit to  
do anything in it or no.

So begging your Lordship's Paternal Blessing,  
I am,

My Lords,

Your Lordship's most Humble,  
and Obedient Servant,

N. N.



## ADVERTISEMENT,

Concerning the Publication of the  
following History.

**I** Have here presented the Reader with this History, just as I find it published by Aretius, though I am not ignorant, that several Parts and Passages of it will seem foreign to the purpose, I produce it for. However, I thought it more Adviseable to lay it before the Reader intire and unaltered; as the likeliest way to render it the less liable to Exception, which any Abbreviations, or Decurtations might probably subject it to; especially with some sort of Readers, who will be but too ready to take occasion to Cavil where the least pretence or shadow for it can be laid hold of.

I am not here concerned to make an exact Parallel between the Heresie of Valentinus Gentilis, and the Opinion of Dr. Sherlock, as to all the Particularities and Circumstantials of each; it being enough for my purpose, that they agree, and are the same, as to the

## Advertisement.

main of both; (viz.) *The Assertion of Three Eternal Spirits in the Blessed Trinity: But my chief Design is to shew the Noble Concern of a Protestant City and Senate in Vindicating so High an Article, as that of the Trinity against this Heretical Tritheistical Innovation upon it.*

*And accordingly I have given the Reader not the entire History only, but also the Epistle prefixed to it, and Dedicatory of it to the Lords of the Senate, that so it may appear to all, That it was not written and Published at the sole Will and Pleasure of a private Man, but by the Order and Authority of the Governors of the Place, thereby Owning and Avowing their Proceedings against this Heretick, to the whole World: And I cannot but, in Honour to them, wish that all Christian Governours and Governments would shew the same Magnanimous Zeal and Courage in the Defence of their Faith; though I confess, I wish not, that they should do the same way.*

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A Brief  
**A C C O U N T**  
O F  
*Valentinus Gentilis :*

CONTAINING  
Some Passages of his Life and Just Execution.  
Together with  
An Orthodox Defence of the Article of the  
*Holy Trinity* against his Blasphemies.

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# ACCOUNT

Voluntary Gentile :

Most Worthy Gentlemen,  
The Trustees of the  
General Assembly of the  
Church of Scotland

My Dear Sirs,  
I have the honor to receive  
from you a copy of the  
An Obedient Petition, the A. B. C. of the  
Church of Scotland, which I have  
perused with great satisfaction.

The Obedient Petition is a  
very good and useful  
book, and I have no doubt  
that it will be of great  
service to the Church of  
Scotland.

I am, Sir, very  
truly, your  
Obedient Servant,  
J. B. C.

TO THE  
 Most Honourable and Noble Lords,  
*Nicholas à Diesbach,*  
*Nicholas a Graffenried*  
 Treasurer: And  
*Petermannus ab Erlach,*  
 Most Worthy Senators of the Re-  
 publick of BERN, and his Most  
 Honoured Lords and Patrons,  
*Health through Jesus Christ.*

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TO Discourse modestly of God,  
 and Matters relating to him,  
 is no small part of Religion. For  
 since the Nature of God is incom-  
 prehensible, his Power infinite, and  
 his Name inexpressible, no thought  
 can

can comprehend his infinite Power, no Eye approach so glorious a Light, no Tongue can declare it : And for this reason the more sound Philosophers have been very sparing in their Discourses upon this Subject. *Plato* is commended for his Modesty in this case ; who, tho' he is not afraid to stile God, The Creator of the World, a Lover of Mankind, and the provident Curator of all things, (Forasmuch as he is a most Wise Being, and doth not slight and despise the Work of his own Wisdom ;) yet notwithstanding all this confesseth, That the Eyes of Men are too weak, to see through Matters of Divinity.

*Aristotle* was satisfied with placing some one first Mover in the Heavens. But he dares not say one word about the Nature of God. Others thought fit wholly to omit this Question. The Judgment of *Simonides* on the Case is common'y known ;  
who

*The Epistle Dedicatory.*

who being ask't by *Hiero* about the Nature of God, prolong'd the time a good while, by requesting more Days for Deliberation, and at last return'd this Answer, *The more I think on't, the less I understand of it.* After such a manner did the Excellency of this Divine Nature exercise and tire the liveliest Wits without the Church, that they were at last forc'd to acknowledge the inscrutability of the Majesty thereof: And on the other side they perceiv'd such a blindness and decay of strength in Human Nature, as rendred it utterly incapable of raising it self to such a degree of purity without a peculiar dispensation from above.

And tho' within the Church this Doctrine of God has always remain'd more uncorrupted and perspicuous; yet nevertheless the most Religious have thought it a great piece of Wisdom, to confess their own weakness in this Affair; and



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have therefore been contented with those Discoveries, God has been pleas'd to make of himself, and have desisted from any farther search into this Sublime Myſtery. Hence in the Invocation of him this Phraſe is made uſe of, *God of Abraham, God of Iſaac, God of Jacob, God of our Fathers,* &c. And when Jacob made too curious an Enquiry after the Angel's Name, he was repell'd by the Rays of the Divine Maſteſty, and reprimanded by a Voice; *Wherefore iſt, that thou aſkeſt after my Name?* Moſes alſo upon his asking after the Name of God, who ſent him to the Children of Iſrael, received only this anſwer, *I am that I am;* and ſay, *I am hath ſent me unto you.* We ought therefore in this buſineſs alſo to take notice of the Apoſtle's Advice, *Not to think, above what we ought to think, but to think ſoberly.* For it's moſt certain, when we caſt our thoughts on things relating to God,

our

## The Epistle Dedicatory

91

our Understanding sees as little, if  
not less, than the Owl at Noon-day.  
But since there is a necessity still of  
Man's being instructed concerning  
God, and this instruction is to be re-  
ceiv'd from the Church alone, tis the  
best way to keep strictly to *one form*  
*of Speaking*; drawn from the Pro-  
phetical and Evangelical Writings;  
because the Church has taken these  
from God's own Mouth; whence  
the Apostle calls the Scripture *our*  
*Reason* inspired. And this the  
Church kept pure and undefiled, till  
a parcel of Ambitious Men rose up;  
who laying no restraint on their wild  
Fancies, made a very ill use of the  
simplicity of the Scripture, and be-  
gan to affix *New Interpretations* to  
Texts. To keep these Fellows  
within their Bounds, and to shew  
that their Opinions were contrary to  
Scripture, 'twas necessary, that bet-  
ter Men should limit the sense of  
things in other words. Wherefore  
since

since Words were to be interpreted by Words, and Phrases by other forms of Speech, they referr'd themselves and their Writings to the Scriptures. Forasmuch as no one can speak better of God, than God doth of himself. And therefore, when we are to speak of him, it's our Duty to consult him first speaking of himself. Moreover as it's impious to deny the use of Scripture-Forms of speaking; so it's downright Malice to condemn those that are commonly receiv'd; so long as reason proves not, that they maintain any thing against Scripture. In Ecclesiastical Histories and Acts of Synods there are abundance of Examples (were they pertinent to be mention'd here) of this Nature. Our Age has seen one in *Valentinus Gentilis*; who, that he might destroy the Unity of the Divine Essence, in his explication of the Three Persons, quarrell'd first with the receiv'd Terms, such

as

as are the ~~and~~ <sup>and</sup> ~~of~~ <sup>of</sup> the Per- <sup>See Dr.</sup>  
sons. For as long as they were made <sup>Sherl.</sup>  
use of, he saw 'twas impossible <sup>taking the</sup>  
to maintain three Spirits distinct in Es- <sup>same</sup>  
sence and Degree. <sup>Course</sup>  
<sup>since ;</sup>

<sup>as appears</sup>  
<sup>from these</sup>  
Words. The Truth is, That which has confounded this  
Mystery (*viz.* of the Trinity) has been the vain endea-  
your to reduce it, to Terms of Art, such as Nature, Es-  
sence, Substance, Subsistence, Hypostasis, and the like.  
*Vind. Trin.* p. 138. l. the last, and page 139. l. the first.

This small Treatise shews the una-  
nimonious determination of the Church  
concerning this Doctrine, together  
with the rise of that Corruption.

*My Lords,* I present this History  
to your Lordships, because you pre-  
sided at the Tryal; and it was to  
your grief that you heard this Cor-  
ruption of the true Doctrine was  
brought into the Church: And since  
the account might prove useful to the  
World, 'twas not fit it should be  
made publick so much upon my pri-  
vate Will, as your Lordship's publick  
Commands.

The

The Lord Jesus Christ govern  
you by his good Spirit, that you  
may lead long and happy Lives  
in these Honourable Stations, to  
the defence of the Orthodox Do-  
ctrine, and the interest of your  
Country. Amen.

MD.LXVII.

Cal. Junii.

My Lords,

Your Lordships most humble Servant,

B. Arctius.

THE



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(well-meaning) People  
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Church.  
All known upon the bottom of my  
trip is of the little knowledge to help

own Country for the sake of Religion, had made this their place of Refuge. Amongst

them were several famous Doctores, who were inventors of new Doctrines. Such was

G. Alenstinus a Physician, who had newly

begin to preach a Brief

ly, but as yet all he did was in private on-  
ly, and was only a few persons.

Admirance. The purpose was concern-  
ing the commonly used Terms, &c.

and unknown. At the  
same time, &c.

Yer, and thus Alenstinus's Willingness were  
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Gentilis saw no need to come to Town, and  
heard of the Country, he wholly

applied himself to the study of it. And in

How, and where he fell into those New  
Opinions, and what great mischief he

did by spreading of them.

**V** Alenstinus Gentilis, a Campanian, ha-

ving left his Native Countrey Co-

sentia, Travell'd through Naples,

Sicily, and Italy, and at last arriv'd at Ge-

neva. There were at that time in the Ita-

lian Church [of that City] several Persons  
out of all parts of Italy, who came thither  
upon very different accounts; but were  
mostly such, as being Banish'd out of their

own

So that  
Dr. Sherl.  
may find  
several  
Ευρη-  
σκει, much  
Antienter  
than him-  
self.



So says  
Philopo-  
nus, Joa-  
chim, and  
Dr. Sher-  
lock, with  
the rest of  
the Tri-  
theistick  
Tribe.

own Country for the sake of Religion, had made this their place of Refuge. Amongst them were several *καινῶν δογμάτων ἐφευρέται*, Inventers of New Doctrines. Such was G. Blandrata a Physician, who had newly began to attack the Doctrine of the Trinity; but as yet all he did was in private only, and by way of Letters to some familiar Acquaintance. The Dispute was concerning the commonly received Terms, *θεία*, and *ὑπόστασις*, *Trinitas*; *ὁμοούσιον*, &c. At the same time M. Gribaldus an eminent Lawyer, and Paulus Alciatus a Milanese were engag'd in carrying on the same design. Gentilis was no sooner come to Town, and heard of the Controversie, but he wholly applied himself to the Study of it. And in a short time he and his Friends became so great Proficients in it, as boldly to assert, That the Reform'd Churches were still agreed with the Papists in that abominable and grievous Error, of subscribing to the Article of the Trinity: For by that Doctrine of theirs, they as well as the Papists, did not defend a Trinity, but rather a Quaternity. That a true Trinity ought to consist of Three Eternal distinct Spirits, differing from each other essentially rather than personally. This was what these Innovators did then unanimously profess; but falling afterwards into different Factions, they ran into

into several contradictory and extravagant Opinions: And being call'd to account for their Doctrines at Geneva, they all made a shift some way or other to get off; by what particular means, I shall not now concern my self; my chief design being to give a brief account of *Gentilis* only.

Who though he had undertaken to defend the same Opinions with *Blandrata*, *Gribaldus*, and *Alciatus*, yet shortly after made his Recantation, and by an exemplary Penitence, publicly abjur'd his Novel Doctrines. This happen'd in the Year 1558; to testify the truth of which there is extant a Narrative of the whole Proceedings.

But having thus solemnly renounc'd his own Opinions more for fear of Death, than out of any real sense of their Impiery, and still retaining a strong desire, of defending them, it was not long, ere despising the sacred Obligations of his Oath, and committing the most horrid Perjury, he fled from Geneva.

*Calvin says that he had most perfidiously forsworn himself  
Thrice.*

But Tritheists must be allowed to have more skill in dealing with an Oath, than other Men. See Calvin's Narrative of *Gentilis*, in his Opuscula, p. 764.

Near which place was the Town of *Faragis*, where *M. Gribaldus* lived, with whom

he associated himself: And in the same place was *Alciatus*, and with him a certain School-master, and Tutor to *Gribaldus's* Children; amongst whom (after the coming of *Gentilis*) there were frequent Conferences and Disputes about the same Controversies; by all which *Gentilis* was mightily confirm'd in his Notions: And so leaving them, he went to *Lyons*, where he was furnish'd with plenty of Books by one *Baptista Lucensis*, and there made Collections out of the Fathers in order to confirm and establish his new Opinions. And seeing both the *Latin* and *Greek* Fathers were universally quoted by the Orthodox, he made it his business to consult the most ancient of them.

But the Collections he made, were only some miserable, imperfect, broken Quotations out of *Ignatius's* Epistles, *Justin Martyr*, and *Tertullian*; nay, so impudent was he, as to ransack the *Alcoran* for Authorities, and quote even *Mahomet* himself. And then he very roundly condemn'd and exploded all the rest of the Fathers, such as *St. Austin*, *St. Jerome*, *St. Basil*, *Chrysostome*, *Damasce*, and whoever else had plainly express'd their Thoughts concerning the Trinity in a different way from him. Nay, he wholly rejected some Books in *Justin Martyr* and *Tertullian*, and question'd the Authority of others.



others. And because so grand an Affair could not be successfully manag'd without Writing, he set himself upon that also; and in a short time wrote a Book, entituled his *Antidotes*, wherein he endeavour'd to vindicate himself against his Adversaries of Geneva, and to answer the Objections, which the Ministers of the *Italian* Congregation there, had produc'd against his Opinions. The Book, which he made was not publish'd, but was found lying by him in MSS. Being now furnish'd with new Arguments and Reasons, he went to *Grenoble*, where his dear Friend *Gribaldus* was then publick Professor. And besides all this he was now fall'n into a Distemper, which forc'd the needy Gentleman to seek out for a place, where he might be kindly receiv'd, and find a comfortable retirement and subsistence during his Sickness.

Whilst he was under Cure, his Principles began to be known abroad, upon which account he was commanded by the Magistrates to exhibit a Confession of his Faith, which he so cunningly contrived, by abusing the Reform'd Churches, and in particular Mr. *Calvin*, that it was admitted for Orthodox by the \* *Papists*. But he said nothing at all to the purpose as to the main point and business of the Controversie. From thence he went to *Chambrey* a Neighbouring

\* Particu-  
larly by  
Genebray-  
dus.

See the account given of him by Calvin in his Opuscula.

bouring Town, but being disturb'd in this place also, he return'd to *Fargia*. By this time his Doctrines began to make a noise in the World. For *Geneva*, being not far off, was able to give an ample Testimony of the whole Proceedings. And he himself was well enough known by his rambling about at *Lyons*, *Chambrey*, *Grenoble*, and in *Dauphiny*.

The Town of *Fargia* is in the Prefecture of *Gaium*, and belongs to the Illustrious Lords of *Bern*. The Governour of which place being advertis'd of the arrival of this Pestilent Fellow, order'd his Officers to apprehend him, and bring him to *Gaium*; where he was put into Custody, but after some time, was releas'd out of Prison, tho' still bound to his good Behaviour. But notwithstanding all this, he still continued industriously to propagate his Errors, denying that his Opinions did in any wise interfere with the publick Peace.

And here he play'd a fresh Prank. For when the Governour had demanded of him a Confession, with design to send it to *Bern*, there to be examin'd by the Clergy; what did *Gentilis* do, but sent it to the Press, pretending the Governour's Command for so doing: To this Confession he added some Propositions with many scurrilous Reflections upon St. *Athanasius*. Nor was this enough,

enough, but he must likewise abuse the Name and Authority of the Governour, by dedicating his Book to him, which so highly incens'd the Governour, that could he have laid hold of the Offender, he would immediately have thrown him into Gaol again.

Hence he went back to *Lyons*, where the Provost of the City put him into Prison for the very same Doctrine, and kept him there almost two Months, but at last he gain'd his Liberty by much such another Trick as before. For he so soften'd his Book of *Antidotes* and *Confession*, that they rather seem'd Libels against Mr. *Calvin*, than Treatises against the Trinity; and so he got free.

The next Summer he went into *Poland*, being invited thither by *Blandrata* and *Alciatus*, who look'd upon him as a fit Instrument to raise Innovations in the Churches of *Poland*. Here he stay'd for above two Years, to the great Mischief both of Church and State. And had not Divine Providence confounded the Designs of these Men, by setting them at variance amongst themselves, 'tis probable the Wounds they had given Religion might have proved more dangerous to the Church. For *Blandrata* and *Gentilis* turn'd *Arians*, and *Alciatus* a Mahometan; and

As Dr.  
Sherlock,  
and his  
Trisbei-  
stical Fol-  
lowers now  
do in Eng-  
land.

others (as their wild Fancies led them) embrac'd more monstrous and extravagant Opinions. And thus having disturb'd the Peace of the Church, they now began to quarrel amongst themselves: And that this is true, the present unhappy state of *Roland* does sufficiently testifie. The Followers of *Blandrata* were arriv'd to such a pitch as to avow and openly defend the Doctrine of *Arius*. They condemn'd the Council of *Nice*, and the Creed made by it; ridicul'd and exploded the Terms *ὁμοῦς*, *ὁμοουσιον*. Some denied the Incarnation of the Son of God, and others impugn'd the Immortality of the Soul; a third sort asserted, that our Saviour had his Beginning and Existence from the Virgin *Mary*, a fourth allow'd of *Polygamy*; and a fifth sort became Patrons of the Extravagancies of *Mahomet*. These are the sad Effects of those Spirits of Error, which Satan (by the just Judgment of God) sends to delude the old, decaying World. How great the Distractions and Confusions were that follow'd the Publication of these erroneous Doctrines, we may easily gather from the King's Proclamation, strictly commanding all such Strangers as were Setters up of New Doctrines, immediately to depart the Kingdom; by which Edict, *Gentilis*, amongst the rest, was driven out of

## Of Valentinus Gentilis.

25

of *Poland*. Being expell'd *Poland*, his next Journey was into *Moravia*, where he join'd with the Anabaptists. From thence he went to *Vienna*; every where, as he travell'd, dispersing his new invented Notions.

But still continuing unsettled, indeed being able to stay no where, he began to think of returning into *Savoy*, believing, as he said, the Churches there to be the most moderate, and less infected of any whatever; and, besides this, he was in hopes to find *Gribaldus*, and the rest of his Accomplices alive, from whom he might receive assistance; Mr. *Calvin* (whom he always found a most zealous Adversary to all his Novelties) being now dead. All these Considerations put together, made him look upon *Savoy*, at this time, as the most secure place of Retirement, after so many dangerous Adventures. But as the wise Providence of God had ordain'd he should by his own Folly blindly run on upon ruin, he came to *Gaium*, where the very same Governour, he had formerly affronted, was then by an extraordinary Commission, continued Governor of that Province. To him *Gentilis* made his Application, and begg'd of him the Favour of a Publick Disputation: The Governour's Answer was, He should be sure to have Justice

Justice done him: And thereupon committed him to Prison. Thus was this subtle, cunning Heretick, who had been so insufferably troublesome to so many Churches, brought into such straits, that He was never afterward able to extricate himself.

This I thought necessary to be at large premised, that the Reader might the better be inform'd, how he came to fall into these strange Absurdities; and in what Places he dispers'd them; what a Disturber he had been of the Peace of the Church; how oft he had brought himself by these Practices into very dangerous Circumstances; and yet still by some crafty Evasion or other, made a shift to escape, till at last Divine Justice brought him to condign Punishment.

**CHAP.**

CHAP. II.

Upon what Account he was brought to  
Bern.

THE Senate of *Bern* were soon acquainted with his Confinement at *Gaium*, which happen'd on the 2<sup>d</sup>. of *June*, 1566. And understanding, (1.) That he maintain'd and taught the same Errors he once had abjur'd; and, (2.) That thereby he had involv'd himself in a grievous Perjury; (3.) That he had condemn'd our Church as still subject to Papal Slavery; when at the same time he himself, tho' in a Popish Country, could publish such a Confession, as easily procur'd him Liberty. (4.) That he had actually endeavour'd to undermine the Doctrine of the Trinity. (5.) That *Poland* had been mightily disturbed by him and his Accomplices. (6.) That the Ring-Leaders of the Faction (who formerly did all profess the same Opinion) were now altogether by the Ears; one an *Arian*, and another a *Mahometan*, &c. (7.) That their Doctrines were publickly condemn'd throughout *Germany*,  
their



And there-  
fore not  
preached  
from  
thence  
before  
their Uni-  
versities;  
nor writ-  
ten a-  
gainst by  
One only  
amongst  
them, and  
no more.

their Errors animadverted upon from the Pulpit, and their Opinions, both by Writing and Disputations, in all the Schools were every where rejected and exploded. The Senate upon these Accounts ordered him to be brought to Bern. Besides all this, he was to give the Governour of Gaium Satisfaction for the Book, which he published and dedicated to him. Nay more, *Gentilis* himself, perceiving the Governour did so highly resent the Affront, which he had offered him by the said Dedication, made his Appeal to the Senate at Bern, whither he was brought the 19th of July.

CHAP.

CHAP. III.

Concerning his Writings and the Heads of  
his Accusation.

**A**T Bern he continued under Confinement for some time, without having any thing else done to him. At last, by command of the Senate, the Papers, which were found about him, were examined.

The first was a Book wrote with his own hand, and dedicated to *Sigismund* King of *Poland*, consisting of 29 Sheets and 175 Leaves. In this Book was contained the whole System of his Doctrine, and Principles; tho he affirmed he had one much more compleat, transcribed by *Blandrata*. In the Epistle Dedicatory, which is very long, he courts the Favour, and begs the Protection of his Majesty, both for Himself and his Cause. Then repeats the Confessions he made at *Geneva*, before his Recantation; the last of which Confessions having been confuted by them of *Geneva*, he subjoins to it, by way of Defence, his Book of *Antidotes*, which he formerly

formerly composed at *Lyons*. Then he falls upon refuting the 13<sup>th</sup> Chapter of the first Book of *Calvin's* Institutions; and, in the same place, utterly condemns the Doctrine of the Trinity, as it had hitherto been delivered and taught in all Churches whatever. Next to that he produces several Propositions out of *St. Austin*; especially out of his fifteen Books of the Trinity, which together with their incomparable Author, he rejects and exposes with all \* *imaginable Scurrility*. After that he produces several nice Passages out of the Scripture, the Fathers, and the Alcoran, in defence of his Doctrine. And last of all annexes his Annotations upon *Athanasius* to the end of the Book.

\* Much  
like Dr.  
Sherlock's  
Modest  
Examina-  
tion, &c.

Secondly, There were found some Verses wrote with his own hand, being nothing else but a bitter Scurrilous Libel against the Blessed Trinity, and its Worshippers.

Thirdly, A Book in *Italian*, with another in *Latine* of the same strain, concerning the Incarnation of Christ.

Fourthly, A printed Book under a false Name, dedicated to the Governour of *Genoa*, with a preliminary Discourse to the Clergy; which though it carries *Answer* in the Title Page, yet was indeed Printed at *Lyons*.

Out

Out of all these Papers were collected several Articles, with the Heads of an Indictment to be preferr'd against him, which are all reducible to these four particulars.

First, That he dissented from Us, and all the Orthodox in the Doctrine of the Trinity. *So does Dr. Sherlock.*

Secondly, That he had thrown many Scandalous and unheard of Imputations upon our Church, and charg'd her with Heresie.

Thirdly, That his Writings contain many impious Blasphemies, frequently us'd by him in his Disputes concerning the Trinity: and that in his Behaviour he could not abstain from the like impudent Scurrility.

Fourthly, All the Cheats and Impostures were notoriously evident, which he commonly us'd in disguising his Opinions, in working out his own Deliverance, and seducing others to the danger of their Lives: But of this in its proper place.

When these things were urg'd against him, namely, That

First, He had entertain'd intolerable erroneous Notions about the Trinity. That

Secondly, He had falsly charg'd us with several Errours, which none of us did ever defend

defend, nay, more would never permit any Body else that did harbour or maintain such Notions: That

Thirdly, His Writings were fill'd with many horrid Blasphemies, reflecting not so much on the Persons of his Adversaries, as on the Sacred Subject in dispute. And

Lastly, That by his shuffling and impertinent Digressions, he so mightily perplex'd and obscur'd the Cause, as gave too just reason to suspect he did industriously seek for Evasions. We therefore desir'd him fairly and honestly to give in his Answer to each particular that should be asked him.

Here *Gentilis* made a long Speech about the Infirmary of his Body, the craziness of his Head, and the weakness of his Memory (which was now so mightily decay'd, that he could scarce remember the Actions of one whole Day, and therefore being in such a condition, might not perhaps be able to give a reasonable Answer to all their Interrogatories) with many more of the like idle Excuses, to avoid being brought to the Bar as a Malefactor, and gain the privilege of being heard as Plaintiff, which unless they granted him, he protested he could not have Justice done him in so weighty a Cause.

CHAP.

CHAP. IV.

*Whether he ought to have been heard as Plaintiff.*

**T**HIS Exception of his must first be answer'd: But let any Honest Man judge, what grounds he could have for such a Declinatory Plea, besides the chafy design of prescribing such a Form of Tryal, so advantageous to himself, that he was sure to have none, or at most but very few Prosecutors, and withal to gain the Privilege of arraigning whom he pleas'd.

To make this case more plain and intelligible, I shall here take the trouble of repeating those Arguments, he propos'd in his own defence upon this occasion.

First, He pleaded that his coming to Town was Voluntary, and on purpose to treat with the Honourable Senate concerning the same Business he was now indicted for.

D

Secondly,

Secondly, He urg'd his being an Assertor of the Sovereignty of God the Father, and a zealous Defender of the Truth of the Gospel against false and Heterodox Expositors.

Thirdly, He pretended that he was not yet convicted of any such erroneous Doctrines, [as were laid to his charge:]

And Lastly, Thought it was very hard he should be bound to give in his Answer before he knew who were to be his Accusers.

In answer to which he was desir'd first to consider his present Circumstances; That he was under Confinement, and Prisoner to a Christian Magistrate; which was no proper Qualification for a Plaintiff, but rather the Sign of an Offender.

In the next place he was told, it was but just and equitable for him in the quality of a Prisoner, to hear first the Charge that lay against him, or the causes of his Confinement, and then fairly to give in his Answers, and clear himself, if he desir'd to be released; but that nothing could be more repugnant to the Practise of all Courts, than for a Person in Chains to turn Prosecutor.

First,



First, As for his pretence of coming thither voluntarily, that was thought to be an excuse not at all material, since Malefactors do by the just Judgment of God frequently of their own accord thrust themselves into places most dangerous and fatal to them. And though it be true, that he came voluntarily to *Gain*, yet being there apprehended, and for certain Reasons committed to Prison, he still continued a Prisoner, and under that Quality it was, that he was convey'd to *Bern*.

Secondly, Equally impertinent were his vain Pretensions of vindicating the Sovereignty of God the Father, and of asserting the Truth of the Gospel against false Expositors; since we were not yet satisfied of the legality of his Call. Nor could we give any credit to those extraordinary Horrors and unusual Convulsions he pretended to have twice felt, when at Prayers in *Geneva*; as if he had been instigated by the secret Impulses of the Holy Ghost to pronounce the Ministers of that Church, *Defenders of Quaternity*.

Thirdly, As to his Errors and false Doctrines, we were of Opinion that he needed no farther Conviction, than his own abjuration of them at *Geneva*, where he underwent publick Penance, when Sentence

was given against him in the following words, (viz.)

*'Tis the Judgment of the Court, that you  
Valentinus Gentilis, undergo the following  
Punishment.*

First, That you shall be stript close to your Shirt, then barefoot and bareheaded shall carry in your hand a lighted Torch, and beg God's Pardon and ours on your Knees, by confessing your self maliciously and wickedly to have spread abroad a false and Heretical Doctrine; but that you do now from your heart detest and abhor those abominable, Lying, Blasphemous Books, you compos'd in its defence; in Testimony whereof you shall cast them with your own Hands into the Flames, there to be burnt to Asbes; and for more ample satisfaction we do enjoin you to be led through all the Streets of this City, at the sound of the Trumpet, and habited as before; and do strictly command you not to depart this City without permission, &c.

Therefore seeing he had so publickly condemn'd the same Doctrines which he now endeavoured to revive, and after so singular a manner done Penance for them; which yet he now endeavoured to revive, it would be absurd to admit of their defence by such a faithless shuffling Advocate.

Besides

Besides, he could not be ignorant what a grievous Perjury he had committed by going out of *Geneva* without permission, contrary to the Oath he had once took; this last Charge was so notorious, that he could give no other Answer, but that he was sorry for it.

Fourthly, To the last Exception, of his not knowing who were to be his Accusers, our Answer was, We would 1. Produce the same Persons who had formerly impleaded him, when he made his Recantation at *Geneva*. And 2. Those who had banish'd him with the rest of his Heretical Accomplices out of *Poland*; and if these were not enough, we had in store the Churches of *Germany*, by whom his Opinions were condemned, as favouring of *Arianism*. And

Lastly, We had the \* *Decreta* of several Universities, whereby his Doctrine was exploded, and himself by Name condemn'd for an Heretick; particularly *Alexander Alepius*, of the University of *Lipswick*, was present, ready to testify against him; so that it seems one of the strangest things in the World for him to pretend ignorance of his Accusers, when he had in all places found so many and so considerable Adversaries.

\* *And those I suppose passed in their respective Convocations.*

Now all this being so notorious, that the most frontless Impudence could not deny one Syllable of it, I think nothing can be more plain, than that he ought not to be admitted as Plaintiff, and that upon these Accounts.

First, As having once already renounc'd the Doctrine he now went about to defend.

Secondly, Because he was guilty of Perjury in the same case.

Thirdly, As being indicted by so many known Accusers.

Fourthly, Because he had endeavour'd to undermine one of the *prime Articles of our Faith*, an Article so essential to the very being of Christianity, that in the worst and darkest times of Popery, it still continued pure and uncorrupted.

And Lastly, Because the leading Assertors of this new Doctrine had not yet agreed upon their Principles: For according to his own Confession, *Blandrata* turn'd *Arian*, *Alciat* a *Mahometan*, and himself and *Gribaldus* were still of different Opinions. For when our Confession was tender'd him, to which *Gribaldus* had formerly subscrib'd, he disapprov'd and condemn'd it, withall affirming *Gribaldus* to have com-

committed a grievous Sin by subscribing it.

Upon these Accounts he was debarr'd from being a Plaintiff (whether justly or not, let the World judge) and commanded to give in a particular Answer to the Articles preferr'd against him.

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D 4 CHAP.

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## C H A P. V.

*Containing some Propositions taken out of his Books of the Trinity, which we judge to be false.*

**A**ND now we desire the whole Church of God, and the Piety of all succeeding Ages to judge of the following Positions, wherein he does either by an impudent prevarication scandalize and bespatter us, or, which is far worse, impiously blaspheme God.

And first, He calls the *Trinity* a mere human Invention, not so much as known to any Catholick Creed, and directly contrary to the Word of God.

Secondly he affirms, That the Father alone is *that One only God*, set forth to us in the Holy Scriptures.

Thirdly, That the Son is not of himself, but of the Father, to whom He is Subordinate as to his *Maker*, [or *Essentiator*.]


Fourthly,

Fourthly, The Father, Son and Holy Ghost are not only three distinct Persons, but have also *Three distinct Essences or Substances.*



Fifthly, The Son was begotten by the Father, according to his Substance, and differs from the Father as a *Subordinate Spirit.*

Sixthly, *There are in the Trinity Three Eternal Spirits*, each of which is by himself God.

  
The fourth  
and sixth  
are Dr.  
Sherlock's  
Doctrine  
expressly.

Seventhly, That these three Spirits differ from each other in Order, Degree, and Propriety of Essence.

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CHAP.



## C H A P. VI.

*An Account of his Errors about the Article  
of the Blessed Trinity.*

**T**HE adorable Mystery of the Trinity is the constant Subject that runs thro' all his Writings: A Subject which he handles after such a rate, as that he seems neither to have thought nor wrote of any thing else, for the space at least of 8 Years last past.

In all which his principal design is to advance such a distinction in the Divine Essence, as might make the three Persons *three distinct Spirits of different order and degree.* As when we say, *The Father of our Lord Jesus Christ* is a Person in the Individual Trinity, *Gentilis* will have this to be false, and that we ought to say, *The Father of our Lord Jesus Christ is that one God* [is God alone.] Again, when we say Father, Son and Holy Ghost are one God Eternal, he here accuses us of Heresie, telling us, *The Father alone is God of himself,* [αὐτοθεός,] not begotten, [ἀγεννητός,] Maker

ker of all things [*Essentiaror*]. But that the Son was made [*Essentiatum*] or received his Being from another; is indeed God, but not *αὐτοθεος*; and so likewise the Holy Ghost; and by consequence that they are not One but *Three Eternals*.

Again, when we affirm that one God is to be Worshipp'd in Trinity, and Trinity in Unity; this Pious plain Proposition he calls mere \* *Cant, and perfect Sophistry*; and plainly affirms, pag. 20. of his Antidotes, *That there are three Spirits really Subsisting*. There are, says he, *Antid. fol. 27, and 28* therefore *Three, because \* three Eternal Spirits*. And explains himself, pag. 70. They are (says he) *Three Eternal Spirits* distinguish'd by a gradual and due Subordination: And though he grants the Father, Son, and Holy Ghost to be three Persons of the same Nature, yet he adds, They are distinct in Order, Degree, and Propriety; to explain which, he affirms, That it is proper to the Father, to be styl'd the *One only God*, by which explication the Son and Holy Ghost are manifestly excluded from the Unity of the Godhead. But he fancies there is a kind of *αὐτοθεα*, Self-existence, which belongs to the Father only, that cannot be attributed to the Son. Hence it is, he styles the Father *αὐτοθεος*, i.e. God of himself, as he is more eminently, truly, and

\* Perhaps he meant Gypsic-Cant and meer Gibberish.

\* So that we see, Three Eternal Spirits are but an old Story, and Vented long before the Year 1690.

and properly God; but the Son is not  
~~adde~~, but ~~subde~~ and ~~inde~~, a  
 secondary and different sort of God;  
 whence he infers, That the Son is not of  
 himself, but of God the Father, who alone  
 is ~~adde~~, God of himself, p. 54. and p. 161.  
 That God the Father is in the Scriptures  
 call'd the *only God*, Invisible, most High,  
 and the God of Christ or of the *Word In-*  
*caruate*. Again, p. 82. the Son is Subor-  
 dinate [*Essentiatori*] to him that gave him  
 Being; and so he makes the Father *Essen-*  
*tiator*, and the Son *Essentiatu*s; and (by con-  
 sequence) the Father to be properly God,  
 and the Son only a Subordinate inferiour  
 God.

Whereas we on the contrary do admit of  
 no degrees in the Godhead, and do positive-  
 ly assert, That the Essence of God is but  
 one single Essence, not Subordinate (or ca-  
 pable of Superiority and Inferiority.) How-  
 ever to bring himself clearly off here, he  
 says, that when he affirms, The Father is  
 the One only God, this ought to be refer-  
 red wholly to his *Self-existence*, not to his  
*Numerical Substance*. But who can't easily  
 discern, that this pitiful shift is too weak to  
 support his tottering Cause? For still this  
 Absurdity will remain; to wit, That the  
 Son is not *Self-existent*; and which is yet  
 a plainer contradiction; 'twill follow that  
 the

the Son with the Father is one God, and yet that the Father alone is this one God; likewise that the Essence, or *ousia* of the Godhead, is common to all three Persons, and yet *Self-existence*, or *autotē*, is peculiar to the Father. Farther, when we say, and yet they are not three Gods, but one God, he cries out upon this as an abominable Error, forasmuch as these Words, *one God*, are to be understood of [and applied to] the Father only exclusive of the Son. *Antidote 5*. he pretends, that we ought not to say these three are one God [*Unus Deus*] but only *Unum*. For that all three have indeed but one Godhead, but yet are not all three one God. And shortly after he adds, *The Father alone is the One God*, and shews, pag. 50. that, the word *One* belongs not to the Unity *ousia* of Substance or Essence, but to the Self-Existence, to the *autotē* of the Father. And then concludes, pag. 59. that Christ is not *αυτοθεος*, or God of himself; and scornfully upbraids us with wresting the Term, *Unus*, proper only to the Father, to signify the Unity of Essence belonging to the three Persons, contending that we ought to say, The Father, Son and Holy Ghost are *Unum*, but they are by no means *Unus*, or one God. Therefore when we say, [*And yet not Three Eternals, but one Eternal*;] Gentilis will have this  
to

to be a grand mistake; for that they are *Three Eternal Spirits*, which cannot be *One* or *Unus*. Thus I have briefly, and with what plainness I could, collected his Tenets out of his own Writings, which likewise he has frequently own'd and endeavour'd to defend in common Discourse and Conversation.

In short, the Sum of what he asserted, is briefly this; That the Father is one God, the Son another God, and the Holy Ghost a third God; That they are all *One*, (*Unum*) yet not *unus Deus* [one God] but three Subordinate Spirits; that the Father only is properly to be call'd, *The One God*, who alone is of himself, and strictly *αὐτόθεος*.

Here it is to be observ'd, That when we say *One God*, that Expression may be understood two ways.

First, *One* *ἑν*, in Essence:

Secondly, *One* *ἁποφωία*, in Name only.

The first Acceptation he utterly rejects, or else he could never defend \* *Three distinct*  
 \* Dr. Sherlock defends the very same. *intelligent Substances*.

The latter he allows of, and recommends by a very pompous Exposition, as that *these Three Spirits are* \* *One in Consent, in Will, in Nature, in Power, in Dominion, in Operations, &c.* and to this sense he wrests whatever is said in Scripture concerning the

*Unity*

*Unity of the Godhead.* But the Universal Consent of the Catholick Church teaches us quite otherwise; namely, That God is *One in Essence*, which one Essence subsists in three Persons. In this sense hath the Church hitherto expounded the Apostles Creed. *I Believe in God.* But what God do you believe in? Why, *in the Father Son and Holy Ghost.* Thus the *Nicene Creed* added the Term *ὁμοουσιον*, [*of the same Substance*] to express the Identity of Substance in opposition to the Blasphemies of *Arius*. And the Creed of *Arbanasius* in express terms tells us, We must confess the Father, Son, and Holy Ghost not to be Three Gods, but One God, neither confounding the Persons, nor dividing the Substance. And in this Trinity (saith he) none is afore or after other, none greater or less than another, but the whole Three Persons are coeternal and coequal; so that in all things *a Trinity in Unity, and Unity in Trinity, is to be worshipped.* By denying of this, *Gentilis* hath been the occasion of introducing several dangerous and insufferable Errours into the Church.

## C H A P. VII.

Of those Words, *Trinitas*, ΘΥΣΙΑ,  
ΥΠΟΨΤΑΣΙΣ, and what they do  
properly signifie.

NOW because he quarrels with the word *Trinity* as us'd by us, and every where confounds *ὑποψασις* and *ὑπόστασις* (using promiscuously the Words *ὑποψασις*, *substantia*, *essentia*, *persona*, and *hypothesis*) we will therefore briefly explain their proper significations. For there is not an Arranter Piece of Sophistry, than to use Words in a different sence from that, wherein they have usually been received and taken? 'Tis true indeed, we ought not to be over Nice in our Expressions, and wrangle about Words, when we are agreed as to the thing; but what madness is it to *Coin new Terms*, and cry down the old without any reason or necessity? It is in my Opinion equally adviseable to retain the *Language*, as well as to imitate the *Manners* of our wise Forefathers.

Let Dr.  
Sherl. and  
his Party  
give a sa-  
tisfactory  
Answer to  
this, if  
they can.

But



But to come to the business: The Word Trinity in this Question does not signify an Abstracted Number, as when we say in Latin *ternio, quaternio*, [in English three or four Units] but it denotes an *ὕμωσις*, something really existing; thence it is that the Trinity was call'd *ὕμωσις* *ὑμωσις*. Conformably to which the Greek Fathers, *Gregory Nazianzen*, *St. Basil*, *Damasen*, and also the Latins, do generally speak of the Trinity. And therefore *Gentilis* is much in the wrong, when he concludes, because the Father is God, the Son God, and the Holy Ghost God, and the Trinity likewise God, therefore there are four Persons of the Godhead; and whoever asserts this, must likewise assert a Quaternity, not a Trinity. We do absolutely deny the consequence. For no body says that the Trinity as *distinct from*, and *without* the Persons of the Father, Son, and Holy Ghost, is God. For the very being of the Trinity [and of the Godhead too] is in these three Persons, and without them there can be neither Godhead, nor Essence of the Godhead. But the true consequence had been this, the Father is God, the Son God, and the Holy Ghost God, and these three are One, therefore there is in the Godhead a Trinity of Persons; not by asserting of this do we in any wise let

\* Or that the Godhead Subsists by itself, and of the Persons, but actually and wholly in the Persons, and not otherwise.

up a new God or Idol. But to proceed,  
 the Word [*Trinity*] was not without very  
 good reason brought into the Church.  
 For the Bishops assembled with *Athanasius*  
 at *Alexandria* [as we are told by *Sozomen*,  
*l. 6. c. 10. Hist. trip.*] to defend and esta-  
 blish the Decree of the *Nicene* Council con-  
 cerning the consubstantiality of the Father,  
 Son, and H. Ghost, in opposition to the  
 turbulent *Arians*, fixt upon the Word  
*Trinity*, or *Trinity*, thereby intending to  
 signifie the three Persons of the same Sub-  
 stance, not dividing the Substance, nor  
 confounding the Persons. And ever since  
 the Word has been made use of by all Or-  
 thodox Councils, as well as by the Greek  
 and Latin Fathers. Nay, the Scripture  
 it self speaks to the very same purpose,  
*John 1. cap. 5. There are Three that bear*  
*Record in Heaven, the Father, Son, and*  
*Holy Ghost, and these Three are One.*  
 And so likewise in the Baptism of Christ,  
*Mark 1. Mat. 3.* and in the Institution of  
 Baptism, *Mat. 28.* there is plain mention  
 made of three Persons. 'Tis therefore an  
 impudent and a frontless rash Censure, to  
 call the *Trinity* a meer Human Invention,  
 utterly unknown to the Orthodox Creeds.  
 The *Nicene*, *Alexandrian*, and *Ephesine*  
 Creeds, are all confessedly Orthodox, and  
 yet all make use of the Word *Trinity*.  
 But

These 3  
 week 1

## Of Valentinus Gentilis.

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But here he replies, they never acknowledged the Trinity to be a God. I must profess, I can't tell what he would be at with his *Deus Trinitas*: If by it he understands a fourth Person, it is one of his own making; and we may justly explode both him and his fancy; and he well deserves the Name of Impious Libertine, that in a matter of so great Importance dares fly to these wicked Cavils; but if by *Deus Trinitas* he understands *Deus Trinus*, or a Trinity in the Godhead, 'tis plain he has asserted a notorious falshood, since we have already prov'd both Councils and Fathers to have us'd the Word Trinity in this Sense, and that a Trinity in the Godhead was no Novelty to them.

\* Or a Trinity which is God.

Thus our Crafty Adversary would fasten upon us the Notion of a *Deus Trinitas*, distinct from, or without the Father, Son, and Holy Ghost. But 'tis all perfect Calumny; and God forbid the Church of Christ should be ever guilty of such a Blasphemous Position. I think it needless to dwell any longer upon the Explication of the Word *Trinitas*, since we have evidently demonstrated [whatever Valentinus vainly pretends to the contrary] that by a Trinity we understand nothing, something real, or really subsisting; and that the Catholic Creeds have not been

unaccustom'd to the Word. After the same lewd manner he plays upon the Words *εἰς* and *ἑνός*, often Styling them an *Impertinent Jargon*. But he ought to have consider'd, that it is not the least Excellence in the Art of Teaching, to be able to give things their proper Appellations; and that nothing can be a more evident sign of a malicious, narrow Spirit, than to wrap up our Knowledge in a Cloud of ambiguous dark expressions, especially in treating of a Subject so highly Mystrious, that no Human Understanding is able sufficiently to explain it. For whatever we can say of God is too mean, and falls much below the dignity of his immense and glorious Majesty. So that the Ancients did wisely observe, that we could much easier tell, what God *was not*, than what *He was*. And that saying of *Julian Martyr* well deserves our notice, *θεὸν νοῶμεν μὴ ἔχοντι, φερόμεν δὲ ἀδύνατον*, &c. i. e. 'Tis extremely difficult to conceive aright of God, but to express or declare him fully is impossible; and therefore 'twas piously said by *Evagrius*, *Socr. lib. 6. Hist. Trip. c. 21*. That the ineffable Mystery of the Trinity, was rather in silence to be ador'd, than dogmatically to be \*explained. Thus we

\* What?

not ex-

plained by Self-Consciousness and Mutual Consciousness. Which, we are told, makes a Trinity in Unity, and Unity in Trinity, a plain, rational and intelligible Notion, and solves all difficulties about it. St. Vin. Trin.

call

## Of Valentinus Gentilis.

13

call God a *Substance*, tho' in Propriety of Speech he cannot be so Styl'd: for a *Substance* is capable of being Defin'd, but God is ἀπερίγραπτος, boundless, and not to be circumscrib'd within any limits of Words. Therefore I think we ought to handle such a Subject, with the greatest humility and reverence, and to be extreamly cautious, how we make use of any expressions, but such as are receiv'd, common, and most applicable to it.

how can  
they come  
on some see  
this

Because God is in the Scripture Styl'd ὁ Θεός, as in the Hebrew *Jehovah* from *Ejeh*, so in the like signification from *Es* he is called *solus*; as from *Deus* they call'd the Divine Essence *Deitas*; so likewise did they express the Deity by *solus*. The Greeks do otherwise use the Word *solus* to signifie Riches, Goods, or Possessions, as in that, ὁς οὐκ ἔχει ἑσώας; i. e. of your Goods or Money: and by Philosophers 'tis us'd to signifie that which is contradistinguished to an *Accident*, viz. a *Substance*.

But amongst Divines, and particularly in this Controversie, *solus* is put to signifie the Divine Essence. It was indeed long controverted, whether this Word ought to have been rendred into Latin by *Essentia* or *Substantia*; but the generality have thought *Essentia* to be the most proper Translation, and therefore do by *solus* ex-

press the common Nature of the Godhead in the Trinity.

'Tis likewise the common Opinion of *St. Austin, lib. 7. de Trin.* that it is more properly rendred by *Essentia*. But, says he, whether you take it for Essence, which is the proper, or for Substance, which is the corrupted Translation of the Word, it still denotes something *Absolute* not *Relative*. So again, *lib. 5. de Trin. c. 8.* I call that Essence which the Greeks term *ὅλη*, and presently after, *τρεῖς ὑπόστασεις*, i. e. *One Essence*, but three *Substences*. And in the same Book, *cap. 2. Est tamen sine dubitatione substantia, vel si melius hæc appelletur essentia, quam Græci ὅλην vocant.* *St. Jerom* in some places retains the Word *Uſia*, as in his Book against *Lucifer*. In others he Translates it by *Substantia*, as in his Epistle to *Damasus*. *Sufficiet* (says he) *nobis dicere unam substantiam, tres personas subsistentes perfectas, æquales, cœternas.* In the same place he renders it *Essentia*, as *Deus essentia nomen verè tenet*; and again, *Nomen essentia sibi vendicat propriè Deus.*

As to the Word *Hypostasis* in Profane Authors, it signified the same that *ὅλη* does; witness *St. Jerom* in his Epistle to *Damasus*. And *Socrat. in 6. lib. c. 21. Hist. Tripartit.* tells us out of *Irenæus Grammaticus*,



ticus, that the more Modern Philosophers took *σολα* and *ὑπόστασις* to express the same thing, and this signification it retain'd amongst the Divines too for some time. *Socrates* makes use of it, *Fol. 179.* *ἐξ ἑνὸς τοῦ ὑποστασίου καὶ σολας, ἀλλ' οὐ τὴν ταύτην.* That he was not of a different Hypostasis or Substance, but the same with the Father. But at that time a Person was call'd *ὑπαρξίς* as in the same Author, *lib. 1. c. 23.* Another while *ὑπαρξίς* and *ὑπόστασις* were taken for Synonymous terms, as in that passage of *Socrates*, *ἐκ ὑποστάσεως, ὡς ἐκ ὑπαρξίας, ὅτι ἡν ἑνὴ καὶ οὐ δύο, ἑνὰ τὸ πρῶτον καὶ τὸ δεύτερον ὑποστασίων ἑνὰ ὁμολογῶντες,* i. e. Confessing the Son to be an Hypostasis and subsisting in God, and that there is one God in three Persons or Subsistences.

At last they did upon very good grounds limit the signification of *ὑπόστασις* to Person only, and *ὑπόστασις* and *πρόσωπον* became equivalent terms, as in Latin *persona* & *substantia*; so that a Substance with [personal] Properties was call'd *ὑπόστασις*. In the time of St. *Jerom* the Controversie about this Word was still on foot, which makes him call it a Novel expression; and therefore seeing some call'd substance Hypostasis; and others were us'd to say three Hypostases, i. e. Three Persons, He asks *Da-*



*masus* his Advice what to do in the business.  
*Si jubet* (says he) *non timebo tres* *ὁμοούσιους*  
*dicere.*

And 'tis plain from the *Hist. Tripar.* that the Fathers were very cautious in the using of these expressions, and seldom did it, unless in a case of great necessity.

Upon this account it was that the Bishops assembled with *Athanasius* did industriously let fall the Dispute about *ἁλᾶ* and *ὁμοούσιους*, resolving to make use of those Words only against *Sabellius*; and were therefore concern'd lest that for want of Words *ἁλᾶ* or Substance, and *ὁμοούσιους* or Subsistence, might be mistaken one for the other. *Ruffinus* says the same, *lib. 10. c. 29.*

At present some Translate *ἁλᾶ* by Substance, and *ὁμοούσιους* by Subsistence; others more significantly term *ὁμοούσιους* Person; *ἁλᾶ* Essence, for as *ἁλᾶ* is in Greek derived *ἐκ τοῦ ἔναι*, so in Latin *essentia* comes *ab esse*. However I think, 'tis no great matter which way it be taken, so that the sense be the same. So then the common Nature or Essence of the Godhead is *ἁλᾶ*; according to which God is One, but the Persons are term'd *ὁμοούσιους* or *ἰσότητες*. In this sense they are said to be three Hypostases, that is, Subsistences, or they are three *ἰσότητες* or Persons; or as the Greeks,  
 Τρεῖς

## Of Valentius Gentilis.

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τρεῖς ὑποστάσεις ἐν μιᾷ ὁσίᾳ, three Persons in one Substance. *Justin Martyr* and others call them *tres ὑποστάσεις* & *tria ὑποστάματα*.

But *Gentily* in his Explication of the Trinity does not only confound the Words *ὁσία* and *ὑποστάσεις*, but goes yet farther, and places the distinction of the Three Persons ἐν τῇ ὁσίᾳ, or their Substance.

When we told him, that this was plainly against the sence of the Scripture, and consent of Antiquity; his Answer was, that the Word *ὁσία* was not to be found expressly in Scripture; which was as much as *Arius* himself could have said: for *St. Jerom* against *Lucifer* tells us, that this was the very Argument *Valens* and his Followers used to turn the Word *ὁσία* out of the Church, and at the same time to condemn the Confession of the *Nicene* Council.

But we have already shewn how this Word was taken up in opposition to *Sabellius*; And tho' our Author would fain be thought an indifferent Person between *Arius* and *Sabellius*, yet he seems most to espouse the Cause of *Arius*.

\* Since  
condem-  
ned and  
equally ex-  
ploded by  
Dr. Short.

CHAR.

CHAP. VIII.

*What was the Opinion of Arius, and wherein Gentilis and he do agree.*

**B**UT since it is yet disputed by many, what was the Heresie of *Arius*; it will therefore be worth our while briefly to enquire into his Opinions. Especially since matters are now come to such a pass, that Men dare openly avouch, That he was not Condemn'd for allowing the *Father only to be God*, but rather for asserting the Son of God to be a mere Creature. Here are then two Propositions. (*Viz.*)

First, That the Son of God was a Creature. *Arius* asserted this, but *Gentilis* doth not.

Secondly, That the Father alone is the One Most High God, who dwells in Light inaccessible. This *Gentilis* does affirm, but *Arius* seems not to have Asserted it. *Gentilis* takes a great deal of pains in stating the difference between these two Positions, to avoid (if possible) falling in with *Arius*.

However

However if his Assertion be true, and it belongs only to the Father to be styl'd *the One only God*, I cannot for my part see any reason why he and *Arius* should keep at such a distance. For according to *Gentilis* he would have said nothing but truth, seeing he was never call'd in question by the Fathers, for calling Christ *the Son of God*; since that Assertion of his was true and undoubtedly Orthodox.

But if the difference be only in Words, and the sense of both Propositions be the same, there needs no proof, that they agree in their Notions. To make this appear, let us enquire in what manner *Arius* his Opinion has been deliver'd down to us. We find in *Theodor. l. 1. cap. 4. Alexander* Bishop of *Alexandria* making complaint, that *Arius* and *Achilles* denied the Divinity of Christ. His Words are these, τὸν θεὸν τῷ σαῶντι ἡμῶν ἀνέρομενοι, καὶ τοῖς πάντιν ἴσων εἶναι καλούσαντες, i. e. Denying the Divinity of our Saviour, and making him of the same Nature with all other Men; and presently after, *They attribute to him* (says he) *a Temporal Beginning*. For thus speaks *Arius* himself. Ἦν πότε, ὅτε καὶ ὁ υἱὸς τοῦ πατρὸς, καὶ γέγονεν ὕστερον, ὁ πρότερον καὶ ὑπάρχων, τοιαύτῃ γινόμενῃ ὅτε καὶ πότε γέγονεν, οἷον καὶ πᾶσιν εἶναι πέφυκεν ἀνθρώποις. πάντα γὰρ φανέν, ὁ θεὸς ἐξ ἐκ δυνάμεως ἐποίησεν, συναναλαμβάνοντες

παλαιότερον τῇ τῶν ἀπαρχῶν λογικῇ τ. ἢ, ἔλεγον  
 ἄλλοις ὅτι ἦν ὁ υἱὸς τῆς οὐκ, i. e. *There was a time*  
*when the Son of God was not, &c.* His Opin-  
 ion is related after the same manner, *Hist.*  
*Trip. lib. 1. cap. 13. Deus, say they, non*  
*semper Pater fuit, non semper fuit Dei ver-*  
*bum, sed fuit, quando Deus non Pater fuit,*  
*Dei autem verbum ex non existentibus factum*  
*fuit, &c. i. e. God was not always a Fa-*  
*ther, nor did the Word always exist, but*  
*there was a time, when God was not a*  
*Father, and the Word was made out of*  
*nothing. To the same purpose Nicephorus,*  
*lib. 8. cap. 8. Deus non semper Pater erat,*  
*sed erat cum Deus Pater non erat. Non sem-*  
*per igitur Dei verbum erat, sed ex non ex-*  
*istentibus factum est. Qui enim erat Deus,*  
*illum, qui non erat, ex non existente fecit,*  
*&c.* You may see more to this purpose  
 in the same Book, *lib. 8. c. 18.* From all  
 which it does appear, that *Arius* did in  
 the first place divide the Essence of God,  
 making one Essence of the Father, and  
 another of the Son, and after that assign-  
 ing only a temporal Original to the Son;  
 and therefore he so earnestly condemn'd  
 the ὁμοούσιον, that he might carry his Point  
 for the *Separation of Essence.* And deny'd  
 the co-eternity of the Son, that he might  
 thereby establish the Notion of his tempo-  
 ral Original. From hence follow'd more  
 mon-

## Of Valentinus Gentilis.

monstrous Absurdities, viz. That the Son of God was a mere Creature; and that he was made out of nothing. For they were very well satisfied, that the Essence of God being the most simple, and withal the most perfect of any, could admit of no gradual division, and therefore they assign'd the Son a separate Essence.

And now 'tis easie to discover, wherein he and Gentilis agree. Arius said, That there was One Essence or Substance of the Father, and another of the Son: Gentilis distinguisheth the Father from the Son not only in Person or Hypostasis, but in Essence or Substance also. Nor doth it at all alter the case, in that he saith, *The Word was begotten of the Substance of the Father, and is consubstantial with him*: In which, 'tis confess'd, he differs from Arius, but nevertheless introduces a separation of Substance. Arius then says, *The Son was made out of nothing*: This Man tells us he was not made out of nothing, but out of the Substance of the Father. But in this they both agree, That [*quoad essentiam*] as to his Substance the Son is Numerically distinct from the Father. We are told by Niceph. lib. 13. c. 47, 48. that Philoponus a famous Philosopher drove on the same Argument. For by dividing the Indivisible Nature of God, into more Persons, he ascribed

it to them severally, as to Individuals, and distributed it to those three Substances of a Supersubstantial Nature. He was likewise a great Champion of the Monophysites, who, by reason there was but one Hypostasis or Person in Christ, asserted that he had but one ~~one~~ <sup>one</sup> Nature also, which was made of both the Divine and Humane, as on the contrary Nestorius from the two Natures of Christ concluded, that he likewise must necessarily have two Hypostases or Persons.

Again, ~~again~~ asserted, That the Father only was Eternal, but that the Word had a beginning; which likewise was the Opinion of the Philosophers Philoponus and Themistius; see Niceph. lib. 18. c. 50.

Gentilis tells us, The Son of God was begotten by a precedent act of Generation, which if true, then must his being begotten have succeeded in order of time. To prove this he doth with his usual confidence quote that passage of Tertullin. *Non ideo Pater & iudex semper, quia Deus semper. Nam nec Pater potuit esse ante filium, nec iudex ante delictum. Fuit autem tempus cum ei delictum, & filius non fuit, i. e. God is not therefore always a Father and a Judge, because he always was God. For he could not be a Father before he had a Son, neither could he be a Judge, before there*



## Of Valentinius Gentilis.

there was a Criminal. But there was a time, when neither Criminal nor Son did exist. In this Opinion he agrees with *Tertullian*, and by consequence is a Partizan of *Arius*. For it signifies not a farthing, from whom this Sentence is quoted, whether from *Tertullian* or any body else, since it's plain it gives us the true Sentiments of *Arius*.

From what has been said, it appears, That *Arius* and he are of the same Opinion in these two particulars, (*Viz*)

1. In dividing the Substance or Essence of the Godhead. And

2. In making the Act of Generation in order of time antecedent to the Existence of the Son, which exactly agrees with the

of *Arius*.  
CHAP.  
This

## C H A P. IX.

Concerning the Generation of the Son of  
God, and how we ought to understand  
the Words *γεννητός* and *ἀγέννητος*.

**I**N the next place *Gentilis* appeals to those  
Texts of Scripture, wherein the Gene-  
ration of the Son of God is reveal'd to us,  
as *John 1. We saw his Glory, the Glory as  
of the only Begotten of God*; and *Psal. 2.  
Thou art my Son, this day have I begotten  
thee*; which place is cited by *St. Paul,  
Act. 13.* and the Apostle *1 Heb. 5.* Then  
*Gentilis* farther concludes, That Begotten  
is therefore distinguish'd from Unbegotten,  
because the one hath always a beginning,  
the other hath none. Again, that the Fa-  
ther is therefore call'd *ingenitus* [Unbegot-  
ten] because he derives his Original from  
none; but all things had their Beings from  
him. But the Son is therefore said to be  
Begotten, because he had his beginning  
from the Father; upon which account the  
Father is styl'd the *Essentiator Being*, and  
the Son the *Essentiated Spirit*.

This

This is his way of Arguing; and, I think, any one, that has but half an Eye, may plainly see how *Arius* his Argument lies couch'd under it. For whosoever hath read *Nicephorus*, *Theodoret*, and the other Ecclesiastical Writers, cannot be ignorant, that this was the very Argument *Arius* and his Followers made use of. In Answer to which, we freely allow and acknowledge the Generation of the Son of God, and readily grant that the Father is unbegotten, the Son begotten; but moreover we assert that this Generation was without beginning of Time, and is of such a Nature, as transcends the Capacities and Apprehensions of all Mortal Men. For the Word was in the Beginning, and all things were made by him; which Word is afterwards call'd the Only begotten Son of God. Of the same Word the Prophet speaks, when he says, *The dew of thy birth is of the womb of the Morning*; which passage the Jews themselves confess to have been spoken with respect to the Eternal Generation of the *Messias*. Therefore *Gentilis* his Argument is by no means conclusive; This way of Generation being wholly inexplicable, and without any beginning of Time; by consequence there is no *prius* nor *posterius*, no succession in it, but the whole coeternal together.

How audacious then is the Mind of Man, that dares pry into and endeavour to explain these hidden things of God? If neither Ear hath heard, nor Eye seen, neither hath it enter'd into the Heart of Man to conceive those things, which God hath prepared for them that love him, How much more ought that Mystery of the Eternal Son of God, and that of his Eternal Generation, rather to be ador'd than fathom'd? But let us see, how the Ancients express'd their thoughts about this matter. *Theodoret*, in Book 4. cap. 1. tells us, *ἐχρονικῶς, ὅδ' ἐν διασπασίῳ γενήσας τὸ μόνον* *γενή ὑδν*, i. e. That God did not beget his Son in time, nor after a certain season or period: and in the same place he calls it *υἱότης ἀμετάπτωτος*, an Immutable Filiation. Again he confesses, the Son of God was begotten, but it was *ἀερίτως, ἀνεκδιγώς, ἀκατάληπτος, ἀπεεργεσίως*, in an unspeakable, inexpressible, inconceivable, undeterminable manner, by which words it plainly appears, that the Ancients look'd upon this as a very great unfathomable Mystery. They did likewise call it *γένεσις ἀναρχος*, thereby to shew that his Generation was without beginning, as may be seen in *Damascene* and in *Theodoret*, in the place above cited. And *Socrates* in his 1. *Di.* c. 8. has a passage importing the very same thing.

thing. τὸ τεῶν, says he, τὸ γέννησις  
 ἀνεφρόν, ἢ ἀνεπίλογιστον πλὴν γεννῆς φύσιν  
 τὴν ἐκείνου, i. e. By a mode of Generation  
 inexpressible and unconceivable by any  
 created Nature. From all which I think  
 we may well conclude, the Manner of the  
 Generation of the Son of God to be truly  
 ineffable, incomprehensible, and undeter-  
 minable. Whereby it follows, that the  
 Word was begotten out of all time, and  
 before all time; That the Son was always  
 with the Father; That God always was a  
 Father; and that there never was any time,  
 wherein the Son was not. As for any other  
 ways of explaining this Generation, the  
 Catholick Church, and all Christian Wri-  
 ters, *Justin Martyr, Irenæus*, and others,  
 have constantly rejected and exploded them.  
 A few of which I shall just glance upon.

Some would have the Son to descend  
 from the Father τὸ μερισμὸν, by division; *Theod. l. 1, c. 6.*  
 This seems to have been the Opinion of  
 Philosophers, who parted the Divine Essence  
 into several Persons; just as if out of the  
 same Mass of Gold you would cleave two  
 or three Bars, or as you would divide any  
 one totum into two or three parts. Sic  
 dicitur διηρημένον εἰς δύο.

Others were for having it to be τὸ  
 ἐκβολὴν, i. e. by Germination, as we see  
 Scions bud out from Trees.

Others thought it might be  $\chi\tau\epsilon\iota\sigma\mu\epsilon\tau\omicron\varsigma$  by efflux or emanation, as Children are naturally begotten of their Parents.

Others call'd it  $\chi\alpha\tau'\epsilon\pi\gamma\gamma\iota\lambda\iota$  (i.e.) by crucifixion, as may be seen from *Arius* his Epistle in *Theod.* l. 1. c. 6. And lastly there were others, who believ'd it to be  $\chi\alpha\tau'\epsilon\lambda\lambda\omega\sigma\iota\varsigma$ , or by alteration of Substance. See *Secr. Book* 1. c. 6.

All these ways were rejected by Antiquity, and the *Arians* too, tho' for a different reason; namely, that they might hereby explode the  $\omicron\mu\omicron\sigma\sigma\iota\varsigma$ , or *Consubstantiality*. Of which see *Nicephor.* l. 8. c. 18. Their Argument ran thus; The Son of God is not born of the Father, neither  $\chi\tau\epsilon\mu\epsilon\tau\omicron\mu\omega\iota$ , nor  $\chi\tau\epsilon\pi\epsilon\theta\omicron\lambda\omega\iota$ , nor  $\chi\tau\epsilon\gamma\epsilon\upsilon\sigma\iota$ , nor  $\chi\alpha\tau'\epsilon\pi\gamma\gamma\iota\lambda\iota$ , nor yet  $\chi\alpha\tau'\epsilon\lambda\lambda\omega\sigma\iota\varsigma$ , Ergo he is not  $\omicron\mu\omicron\sigma\sigma\iota\varsigma$ , or of the same Substance with the Father, because what is such, must be so some of these ways.

To which we Answer, That there is another way or method, which they have pass over, and which alone the Catholic Church hath approved of; that is,  $\chi\tau\epsilon\mu\omega\iota$ , or by *Immanence*, or else  $\chi\tau\epsilon\kappa\omicron\iota\omega\sigma\iota\varsigma$ , by *Communication* of his whole Nature to the Son, who is therefore  $\omicron\mu\omicron\sigma\sigma\iota\varsigma$ , *Consubstantial* with the Father. And to manifest the coeternity, the Fathers still call'd it  $\alpha\gamma\epsilon\iota\omicron\varsigma$  and  $\alpha\chi\alpha\tau\acute{\alpha}\lambda\eta\eta\tau\iota\varsigma$ , unspeakable, and incomprehensible.

Which

Which Phrases are certainly most Ancient, since we find them in *Iustin Martyr* [an Author immediately after the first Century], who frequently condemns and refutes those other expressions, *καὶ ἀποτομή*, *ἀποτομή* [ἀποτομή as ἀποτομή *ἐκτομῆς* & *παράθεσις*, The parting, as it were, of the Divine Essence of the Father] or, as their Followers were pleas'd to term it, *μερίσμις*. He condemns those likewise who affirm the Son to have been born either *ἐκ διακρίσεως*, or *ἐκ ἀνθρώπου*: the former I take to be the same with *ἐκ γένου* or Germination, the latter to signify *ἐκ τῆς οὐσίας* or efflux; tho' *ἀνθρώπου* and *ἐκ τῆς οὐσίας* do import the same. Thus much I thought necessary to repeat concerning the manner of the Generation of God the Son; that it might the better appear, what terms and expressions were us'd by the Ancients, and withal how boldly and rashly this unsearchable Mystery is treated of by the Men of the present Age.

Now, as it doth not follow, that because he that begets, is one, and he that is begotten, is another, therefore the *Substance* or *Essence* of the Father is one, and the *Substance* or *Essence* of the Son is another; so neither doth it follow, that because he that begets is one, and he that is begotten, is another; therefore the Word, which



Augustin  
lib. 1. de  
Trin. cap.  
17. Vide  
Erasmi  
Observat.

was begotten, must have been in time after him, that did beget him; This being nothing else but quibbling about the ambiguity of a Word, as the *Arians* of old were us'd to do. For upon the whole we do not deny, but  $\alpha\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$  is proper to the Father,  $\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$  proper to the Son, provided the Words be taken in their *due sense*.

And therefore to avoid all mistakes about them, let it be observ'd, that First,  $\alpha\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$  doth signifie one that hath no manner of original at all;  $\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$  denotes him that is begotten of a Father. In this sense the Father alone [in himself] is said to be unbegotten  $\alpha\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$ , because there is not any thing from whence he derives his Original; and in the same manner the Son may be said to be  $\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$ , in as much as he was begotten by the Father after an ineffable manner; and in this sense these terms may very well be applied without any absurdity; we may safely call as well Father as the Holy Ghost  $\alpha\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$ , since neither of them had a Father; and the Son only  $\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$ , as being begotten of the Father. Secondly,  $\alpha\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$ , or rather  $\alpha\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$ , may signifie the same with  $\kappa\epsilon\iota\tau\epsilon\varsigma$ , i. e. not Created. In this sense the Philosophers call the Elements  $\alpha\gamma\epsilon\upsilon\omega\tau\epsilon\varsigma$ , because they are the first Principles; and in the same manner the Creator is distinguish'd from

from his Creatures; he is *aymīlō*, and they are styl'd *yamīlā*: and in this sence 'tis plain, that Christ cannot be call'd *yamīlōs*, he being not made, *i. e.* *aymīlō*, as is the whole indivisible *Divine Nature* \*.

\* Which may be Communicated indeed, but yet not Made, nor Created, according to this latter sence of the Word.

Lastly, If *aymīlō* be oppos'd to *yamīlōs* in respect of Time, *i. e.* as that which never had a beginning, but was from all Eternity, is oppos'd to that which came after, and had its beginning in time; in this sence 'tis plain all the three Persons in the Godhead must be *ingenite*; since none of them had their beginning in time, but were before all time.

And therefore these Propositions, *The Son is Begotten, and only the Father is Unbegotten*, are not *simpliciter* \*, or absolutely to be granted, since in one respect the Son also is Unbegotten, *i. e.* without Beginning.

\* Viz. in all the Senses of the Word.

## CHAP. X.

*Whether or no it be proper to the Father to be call'd the One Only God?*

**L**ET us in the next place take into our consideration, that Supremacy or Sovereignty of the Father, whereof *Gentilis* so mightily boasts himself to have been an Assessor; and sticks not to say, that there have been none yet (that he knows of) who have been put to Death for asserting the *Glory and Sovereignty of the Father*. That the Prophets, Apostles, and H. Martyrs, underwent Persecutions, Death, and all manner of extremities, for the *Glory of the Son*, but that he can find no Martyrs for the *Supremacy of the Father*.

Our next Enquiry then must be, what this Sovereign Prerogative is, which belongs to the Father, and cannot by any means appertain to the Son. His Answer is this, That the Father *is the One Only God*, which the Scripture hath revealed to us. I appeal to all good Christians whether  
this

this be not the highest Indignity and Blasphemy against the Glory of our Blessed Saviour, so to appropriate the Title of God to the *Father only*, as at the same time Sacrilegiously to rob and despoil Christ of his *Divinity*. He tells us, that whenever the Scripture speaks of the *One God*, it is to be understood of the *Father only*; and therefore (says he) Christ cannot be truly or properly God; for whatever agrees properly to any thing *Uni & Soli*, cannot be accommodated [or Communicated] to any thing else; which if true, then, according to *Gentilis*, Christ will not only differ *sola* [in *Essence* or *Substance*] from the Father, but likewise cannot at all be styl'd *God*. And therefore tho' he had the confidence openly to avow the first Position, namely, That the Father and the Son were two Species essentially distinct; and was grown so hardy in his impudence, as without shame or blushing, stily to maintain such a distinction; yet perceiving the latter (*viz.* That Christ ought not to be call'd God) did contain such open Blasphemy, as must necessarily give the greatest Offence and Scandal to all good Christians, he was willing to allow that Christ might be call'd God [tho' not *strictly*, yet] by Communication of the *Divinity*; which admirable *Salvo* of his is still clogg'd with an Error

as absurd; namely, That Christ is of a later Existence than the Father. The Father (says he) was from all Eternity and without Beginning, the Son *was Born in time*, and had a Beginning. The Father is God *per se*, or of himself, the Son only by Communication [from the Father] just as a King may admit his Eldest Son into a part of the Government. The Father is the *One Only* God, but the Son neither *the One*, nor *the Only*, but a *different God*. Here it ought to be observ'd, that the Scripture doth sometimes speak of God distinctly, *i. e.* with respect to a certain Person of the *Trinity*; as when St. John says, *The Word was with God*, where 'tis plain he means the Father. So again, when Christ upon the Cross cries out, *My God, My God, why hast thou forsaken me?* He directed that Invocation to the Father, *Mat. 27.* But St. John expressly says of the Son, *And the Word was God.* After the same manner St. Thomas speaking of the Son, calls him, *My God, and my Lord.* *Joh. 20. & in Acts 5.* St. Peter saith to Ananias, *Thou hast not lied unto Men, but unto God; i. e. to the Holy Ghost.*

At other times the Scriptures speak of God absolutely, & *secundum essentiam*, whereby we are to understand the whole Godhead, from which none of the Persons

is excluded; [as it comprehends all these Persons] as Joh. 4. *God is a Spirit.* We are God's Labourers, We are God's Husbandry, We are God's Building. 1 Cor. 3. *The wisdom of the World is foolishness with God.* With what God? With the Father only exclusive of the Son? No, No. The Word [God] is here, as in many other places, taken essentially, as it belongs to all three Persons.

But all this signifies nothing with *Gentilis*, who will have the Scripture every where to speak of God distinctly, and therefore must of necessity exclude Christ from the Unity of the Divine Essence, and Propriety of the Godhead; and lastly, make him of later Existence than the Father. But this is not all; his Presumption and Arrogance carries him farther, to make two distinct sorts of Martyrdom. He thinks it a common ordinary piece of Service to dye for the Glory of the Son; and has therefore found out a new and more exalted one; namely, to suffer for the Glory and Sovereignty of the Father. 'Tis certainly a grievous Error, to think of Worshipping or Honouring the Father, and to neglect the Son; yet a greater to exclude the Son from this Honour: but the most grievous of all, to pretend to Honour the Father by degrading and dishonouring the Son. For God

God is to be Worshipp'd in the manner, as he has manifested himself; but he has plainly told us, *Job. 5. That he who honoureth not the Son, honoureth not the Father: And Job. 12. The Father bears witness from heaven, that He is glorified in the Son.* Wherefore let us keep to this certain perpetual form of honouring the Father, I mean, by honouring of him in the Son, through whom alone he is well pleas'd with us; for, without the Son, no honour can be acceptable unto God the Father. Such subtile delusions doth the Devil make use of, to overthrow the Glory of Christ, under the specious pretext of vindicating the Sovereignty of the Father; a Service, which God never requir'd, either from the Prophets, Apostles, or any other Holy Men of Old. But 'tis plain, this method of honouring the Father tends to the disgrace and dishonour of Christ; and, that with a very little more trouble, *Gentils* may reconcile himself with both *Jews* and *Turks*.

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CHAR,



## C H A P. XI.

*Containing the Judgment and Consent of  
Scripture with respect to this Arti-  
cle.*

**T**Hese false Doctrines of *Gentilis* have ever been condemn'd by the universal consent both of Scripture and the true Church; which consent is plainly and in short, as follows, *viz.* The *Essence* of God is but *One*, in which one *Essence* the Scripture sets forth to us three *Hypostases* or *Subsistences*, to wit, of the *Father*, of the *Son*, and of the *Holy Ghost*; so that we acknowledge neither three Gods, nor any division \* of the *Essence* [of God.] The *Son* and the *Holy Ghost* are so *Consubstantial* with the *Father*, that they with him are *One*, true, eternal, infinite God. Nor is the appellation or title of the *One most high God* proper only to the *Father* exclusive of the *Son* and *Holy Ghost*. This, I say, is the Judgment and Consent of the  
Scripture

\* Nor  
Multiplic-  
ation.

Scripture and the true Church. For God is to be Worshipp'd in the same manner, that he hath reveal'd himself, and so the Church hath always Worshipp'd him; but he hath declar'd himself to be One, *i. e.* a Being in *Substance* or *Essence* One, subsisting by himself, Eternal, Wise, Good, &c. but hath manifested himself in three Persons or Hypostases.

That his Essence is but One, will appear from many plain Testimonies, as 1 *Deut. 6. Hear, O Israel, the Lord thy God is one God.* 1 *Cor. 8. We know that there is but one God.* *Eph. 4. There is one God.* *Deut. 4. The Lord [Jehovah] he is God, and there is none else besides him.* Therefore he hath declar'd himself to be but One. But that He hath likewise reveal'd himself as subsisting in three Persons, is plain from *Mark 1.* and *Mat. 3.* where, in the Baptism of Christ, the Father, Son and Holy Ghost are expressly mention'd: And so likewise in the Institution of Baptism, *Mat. 28. Mark 16.* Nor can we be put off by that evasion of *Gentilis*, whereby he refers all this only to the Agreement and Consent of the Persons. We do not deny that there is such a Consent of Will; \* but we say, that besides this, there is an Unity of Essence. Wherefore this Doctrine doth remain more firm and unshaken, than a Rock of Marble; namely, That God has

\* And of  
Mutual  
Conscious-  
ness too.

has declar'd himself to be One in Essence, subsisting in three Persons; so that a Trinity in Unity, and Unity in Trinity, is to be Worshipped. And this is the only true way of Worshipping God.

And in this sence the Church hath still Interpreted the Scripture and the Apostles Creed. *I Believe in God, who is One*; that is to say, *τὴν ὁσίαν* in Essence; where presently after is added, by way of Explication, an enumeration of all the Persons, that it might appear, who that One God Almighty was; namely, the *Father, Son,* and *Holy Ghost*.

Consequently *Gentilis* his Exposition must be false, who makes this distinction; *I believe in God the Father*, and restrains the Word *God* to the *Father* only. I say this is a Sophistical Exposition arising from a mistaken distinction.

Neither have the *Nicene*, nor *Athanasian* Creeds, or any of the Orthodox, ever understood it in this sence. Wherefore the Son and H. Ghost are the true and one God with God the Father, and are so set forth to us in Scripture, as often as mention is made of the One true God, *Jehovah*, or Lord of *Israel*.

*Mark 10.* Christ saith to the Rich Young Man, *None is Good save God only*; where if we admit *Gentilis* his Opinion to be true, the

the Argument must run thus; *None is good but one that is God*; but the Father only is the only God, therefore the *Father only is Good*. For Christ speaks exclusively, *Why callest thou me good?* Οὐδὲς ἀγαθός, εἰ μὴ ἐγὼ ὁ Θεός. One God, is the proper appellation only of the Father; Therefore the Father only is *Good*.

Nor will he be ever able to extricate himself out of this Labyrinth, unless he doth affirm, that Christ may be said to be good also by Communication, but the Father only to be properly and originally *Good*; which is intolerable Blasphemy, for it distinguisheth Christ from his *Goodness*, as well as from his *Divinity*.

But the true way of Arguing would have been thus: He that is properly and of himself, good, must necessarily be the one true, and only God; (which we gather from Christ's own Words, *None is good but the One God*.) But the Son and H. Ghost are properly and *per se* Good, therefore they with the Father are that one Only true God; from whom all things in the World, which we call Good, do derive their goodness, and hold it at his Pleasure. All the Cavils about the *Father alone's being the one Only God* do wholly vanish, and are dispell'd by this one Argument. Besides this, there are several other Testimonies to

be found in the Scripture; as in *Isaiah* 44. The *One God* is said to be the *first* and the *last*; which Noble Character *Gentili* understands to have been given only to the Father, but he is confuted by *St. John*, who *Revel.* 1. 22. 23. gives the very same Titles to Christ; from whence we may conclude, That Christ is also comprehended under this Character of the *One God*. Nor shall we ever be convinc'd of the contrary; from his saying, That Christ was call'd the *first* and the *last* only in respect of the Creatures. Again, the *Word* in the New Testament is call'd not a *fictitious*, but a *true God*, *Joh. 1.* But there is but *One true God*, the Author both of the Old and New Covenant, therefore the *Word* is comprehended under the Character of the *One God*, who is the Author of the Covenant. Again, this *One and Only God* is call'd the *True and Only Saviour*, *Il. 43. 11.* But if we believe *Gentili*, the *Word* in the New Testament is not the *One and Only God*, by consequence, neither will the *Word* be our *Saviour*, which is not only false, but blasphemous also. For *Joh. 1.* *Andrew* says, *We have found the Messias* [speaking of Christ or the Word.] Therefore the *Mispor*, which was of *Gentili's* making, is false.

Again, There is no other God [*Elohim*] besides the Lord [*Jehovah*] but the Word [*Israh 44.*] (according to *Gentilis*) is not that One Only Lord [*Jehovah*] therefore he is not the true *Elohim* or God: which conclusion is abominably absurd, and by consequence so is that Proposition also of *Gentilis*, from whence it follows.

Lastly, The Word is in the New Testament call'd a *Creator*, *Colos. 1. Job. 1.* but that is a Propriety of the only One God, therefore the Name of the one Only God belongs to the Son also.

From these and the like places of Holy Scripture, it's easie to demonstrate how absurd and how impious a Doctrine it is to assert, That, the Father only [exclusive of the Son] is call'd the One Only God: seeing, on the contrary, it has been the constant Faith of the Church, That the Father, Son, and Holy Ghost, are that One, True, and Only God reveal'd to us in the Scriptures; I say, One God *solus*, or in Essence subsisting in three Persons. Nor need we trouble ourselves with that Sovereignty of Divine Essence or *solus*, since in the Trinity there is a perfect equality, none is greater or less than [none is afore or after] another. *Unus & idem Deus Pater & Filius & Spiritus ejus semper assistens humano generi*; as says *Irenaeus*, *lib. 4. c. 47.* But

But that Sovereignty, which we oppose and deny, introduceth an inequality of *prius & posterius*, of *majus & minus*, or of Order and Majesty in the Divine Essence, and therefore is justly exploded. In the mean time we are not ignorant, how Christ in respect of his Human Nature, and his Office of Mediator, is inferior to the Father, and is also so styl'd in Holy Scripture. But this is nothing to the purpose, since the inequality, we expose, is not in the Persons, but the Essence of the Deity.

W

G. 2. CHAP.



## C H A P. XII.

*Containing Gentilis his Censure of the  
Fathers and their Writings.*

**W**E have now shewn our Doctrine of the *Trinity* to be agreeable to the sense of Scripture, and the Orthodox Creeds. We have made it plain, how *Gentilis* by new and forc'd Expositions doth wrest the meaning of Scripture to establish his Notions, and with like improbity doth Expound the *Creeds* also. For not daring to deny the Authority of the Apostles *Creed*, he hath by a wrong punctuation falsely Interpreted it, he safely despises and rejects the other Creeds, and treats the Fathers with the same respect. He upbraids *Athanasius* with corrupting the *Nicene Creed*, and blushes not to call *Athanasius* his own *Creed* mere impertinent Jargon, pag. 30. *St. Augustin* he calls a Dogmatical Pedant, and others of them he bespatters with a great many

many more such Complements. But however, lest he should seem to have no part of Antiquity on his side, he flies to all the Ancients, and \* right or wrong hales them in to vouch for him. But his principal Friends are *Justin Martyr, Ignatius, Tertullian, Irenaeus* and *Hilary*. Yet he hath not so great a veneration, for them neither, but he can upon occasion despise, reject and discard them also; so that upon the whole, he seems to claim nothing as his peculiar Talent, so much as that excellent qualification which the Greeks call *σοφιστικὴ τέχνη*, a Subtile Craftiness to distinguish his Cause, by wresting the Law.

\* *Just, no doubt, as his Successor Dr. Sherlock intends to do in the Account he has promised us, out of the Fathers, of his Trisubstantial Hypothesis of 3 distinct Infinite Minds in the Blessed Trinity.*

Wherefore we will now demonstrate and maintain our Doctrine out of those very Fathers he admits for Authentick; where by it may easily be observed, how craftily he does abuse both their Authority and judgments [in order to the Establishing his own Opinion.]

## C H A P. XIII.

## Containing the Judgment of Justin, Martyr and Philosopher.

**J**ustin Martyr, an Excellent Writer, and who liv'd near the Times of the Apostles, is very Orthodox, as to the Article of the Trinity, unless it be when his Words are maliciously wrested to the new way of Expounding Scripture. For the better understanding therefore of this Father, we must observe that his Writings were compos'd upon different occasions. In his Disputing with Trypho the Jew, he was to prove against the Jews, that besides God the Father, (whom the Jews acknowledge to have been the Creator of all things) there is another Person, namely, the Son of God, who is also the true God. Nor in this doth he at all divide the Substance, or Essence, but distinguishes betwixt the Persons or Subsistences [ὑποστάσεις]. These passages are abus'd by Gentilis, to establish his No-  
tion

## Of Valentinus Gentilis.

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tion of a *distinct Essence*. But that this was never the Mind of *Justin*, will appear from his other Writings against the *Gentiles*, where he resolutely maintains, that there are not many, but One God. Which any, that have carefully read this Author, must necessarily know to be true.

It appears then, that *Justin* took upon him to prove these two Propositions :

First, Against the *Gentiles*, that there was but *One God*, and *not many*, as the Heathens did vainly imagine : And,

Secondly, That this God, who was but *One in Essence*, did yet Subsist in three Persons,

That the True, Eternal God is but One, he proves from their own Poets and Philosophers, [the *Gentiles* being ignorant of the Scriptures] and particularly cites that Verse out of *Orpheus* :

"Εἰς ἐς αὐτογενῆς, ἐνὸς ἕνεκα πάντα τιτυῖται.

And farther, to shew that the Son was comprehended within the *Unity of the Godhead*, he brings another Verse out of the *οἱμοί* of the same Poet, viz.

Ἀνδρὶ ὁμοίῳ σε πατέρι τῷ φέγγεσσι πατρὶν.

And elegantly interprets the αὐτὸν there mention'd to be the λόγος, *Word* [or *Son*] of God. From whence he concludes that those Ancient Poets did design to instruct us in the knowledge of the One God. Now if it be prov'd out of *Orpheus*, that he own'd but one Only God, notwithstanding that he speaks of the αὐτογενὴς and αὐτὸν as two distinct Persons, it will then follow that this αὐτογενὴς and αὐτὸν are the One and Only God. And however *Gemilis* may wrest the Author's words, contrary to his meaning, it is plain, that this Epithet, namely, the *One Only God*, belongs to the Son. For, as I now said, he [*Justin*] does according to *Orpheus*, infer the αὐτογενὴς and αὐτὸν from this Propriety.

Besides, the same *Justin Martyr* does expressly affirm of the Son, ἐπὶ αὐτὸς εἶπεν μοι καὶ ἄγγελος καλούμενος, καὶ θεὸς ὑπάρχων. Nothing can be more plainly said of the Divinity of the Son of God. For [says he] he was not barely call'd *Angel* and *Lord*. But he himself only is said to be the *Angel* and to be *God*. What is become then of that Propriety of the Father, whereby he is call'd the *One Only God*, seeing you are here told that the λόγος or Son is μόνος θεός, i. e. the *Only God*?

Again, when God says, ἐγώ ε�μι ὁ θεός, *I am that I am*; *Justin* gives us the reason of this

## Of Valentinus Gentilis.

this expression, namely, That he did not say this with respect to the Son, as if he would so distinguish him from himself, but in contradiction to those who are not Gods, from whence it follows, that the Son is not excluded from the *Self-existent Deity*: But this was said, that Men might know that they did formerly serve not those which were, but those which were not Gods.

As to the Word *αὐτός* or *αὐτοθεός*, *Justin* tells us the Word *αὐτός* is to be understood of the true God. Ἡ δὲ, saith he, αὐτοθεοσύνη τοῦ ὁυῦτος αὐτῶν οὐκ ἔστιν ὁυδὲν. For, says he, the Pronoun, *αὐτός*, denotes or expresses the *true and very God*. Therefore this makes nothing for the separation of the Father and the Son. For he presently after calls the Son *ἀχώριστος λόγος* εἰς, the Inseparable Word of God. How then dare we be so bold as to make him distinct in *Essence* from the Father? Nay, make them *two distinct Numerical Essences*, and so too as that the one should be *propagated by the other*? It is certainly a very impudent piece of presumption, amidst such an Universal Consent, for us nicely to pry into these Divine Mysteries, which so vastly transcend our weak Capacities: Wherefore *Justin* very admirably closes this Subject with that Wise Saying of *Mercurius*, εἰδὲν νοῦν αὐτῶν ἐν γένει, φεῖται δὲ ἀδιύατον, &c.

Let

Let us next consider his Dialogue against *Trypbo* the Jew, that so we may see how pertinently *Gentilis* does from thence prove his *διυργήσιον* or second Essence; of which, 'tis certain, *Justin* never so much as dream'd. We must know then, that *Trypbo* acknowledg'd One God, the Creator of Heaven and Earth, but did not allow the Son and Holy Ghost to be God. Wherefore it lay upon *Justin* to prove, that the *λογος θεος* was true God, who assum'd unto himself Human Nature, made after the Image of God. Upon this Account it is, that he often says, That the Word was true God, which assum'd unto himself Human Nature; and therefore that the Name of God did belong to another [*viz.* to the Son] besides the Father; that so both might be One God, seeing *Trypbo* himself affirm'd, that there could not be more Gods. Wherefore *Justin* does directly oppose the Opinion of *Gentilis*, but not so as to make two Numerical Divine Essences, and to change the *ομοούσιον* into an *ομοιάσιον*. His Words are these, *ἐστὶ καὶ λόγος θεός, καὶ κύριος ἑστὶ καὶ πατήρ τῶν ὄλων*; i. e. There is another besides the Creator of the Universe, who both is, and is call'd God and Lord. Again, *ἐστὶ ὁ πατήρ Ἀβραάμ, καὶ πατήρ Ἰακώβ, καὶ πατήρ Μωσῆ ὡφθαλμολέξμενος, καὶ γυρογμμένος θεός, ἑταρὸς ἐστὶ τῷ πᾶσι πάντας ποιῶσαντι θεῷ ἀειδμενῶ λέγον, ἀλλ'*



ὁ ὡς αὐτὸς, i. e. This God, who is said and recorded to have appear'd to *Abraham*, *Jacob*, and *Moses*, is another from him, who made all things, in Number, I mean, but not in Mind.

Thus he makes two Numerically different Hypostases in one Essence. But *Gentilis*, either through Ignorance of the Greek Tongue, or out of his own malicious Design, has mistaken this place, by thinking that *Justin* did here call the Divine λόγος another God. *Justin* himself explains his meaning in several other places; where speaking of the Son, he says, θεὸς καλεῖται, καὶ θεὸς ἔσται, i. e. He is call'd God, and both is, and will be God. Nay, farther he plainly calls him αὐτοθεός, God of himself. For Expounding that place in *Exodus* 3. concerning the Angel of the Lord that appear'd in the *Burning Bush*, he says, That this Angel was the Divine λόγος, and presently after has these Words, καλεῖται αὐτὸν θεός, καὶ θεὸν σημαίνειν τὸ αὐτὸν λέγει, i. e. The Scripture calls him *This very Being*, thereby denoting that he is *Lord and God*. From which expressions it evidently follows, that the Son is αὐτοθεός. For in the first place it calls him the *Angel of the Lord and Minister of God*, but immediately after styles the very same λόγος, κύριος αὐτός, and θεός αὐτός, *The Lord himself, and God himself,*

himself. Therefore the Angel which appeared unto Moses, is in *Justin's* Opinion *αὐτός ἐστι*, God of himself.

Let us next see, what way *Justin* supposes the Son to have been Begotten. God, says he, did from all Eternity beget of himself a certain rational energy or operation [*ἰσχυρὰς λόγον*] which is call'd the *Glory of the Lord*; the Son, the *Wisdom*, the Angel, God, Lord, and *λόγος* or the *Word*. But then this *λόγος*, says he, is not such an one as we see propagated by us. For we *λογον παραλάβοντες λόγον γεννώμεν*, by uttering of a word do make it; which yet is not of our own Substance, but *ἐκ τῶν ἄλλων* [of another Nature]; but the *λόγος* begotten of God is *ὁμοούσιος* [of the same Substance]. And to the same purpose he says afterwards, that the *λόγος* begotten of the Father *δυνάμει καὶ βουλῇ αὐτοῦ*, i. e. by his Energy and Will is true God; but he is not the true God, if he is begotten *κατ' ἀποτομήν*, i. e. By dividing or parting of his Substance or Essence, since things that are so divided remain not the same they were before division. From whence 'tis as clear as the Sun, that *Justin's* Opinion was that the *λόγος* was *αὐτός ἐστις*, i. e. of the very same Substance with the Father that begat him. Again, we may gather that the Son always was with the Father from these words, *ἦν μετὰ τὸν Πατέρα*

τὸ γέννημα πρὸ πάντων τῶν ποιημάτων συνὴν τῷ πα-  
 τρι, ὡς τὸ αὐτὸ ὁ πατήρ προσμίλει, i. e. The  
 Begotten was always with the Father before  
 [the Creation of] all things, and with him  
 did the Father converse [from all Eternity].  
 Therefore there was always a Father, and  
 always a Son, and they always were, are,  
 and will be One God. Or else 'twould be  
 improper to say, the Word was inseparable  
 from the Father ἀτμήτως καὶ ἀχώριστος τῷ πα-  
 τρι, as the Light is inseparable from the  
 Sun in the Firmament. Therefore when  
 Justin says the λόγος is ἐπεὶ ἀριθμῶ or  
 ἐπεὶ π. ἀριθμῶ, and τὸ γινώμενον τῷ γινώ-  
 ντι ἀριθμῶ ἐπεὶ ἐστίν, i. e. The Word, or  
 that which was Begotten, is Numerically  
 distinct from him that did beget him, he  
 must be understood with respect to the  
 number of Persons, not of Essences, for they  
 are indeed two Persons. And if we do not  
 understand Justin with respect to the Per-  
 sons, we shall make him contradict himself,  
 who so often urges the [Essential] Unity of  
 the Father and the Son. Nay, he would  
 say the same with Arius, who made use of  
 this Argument to prove the ἐτερότητα between  
 the Father and the Son, because he that  
 did beget was One, and he that was begot-  
 ten was another. Therefore he that was  
 begotten differs from him that did beget, and  
 that in Number too; but yet in number  
 Personal

*Personal* not *Substantial*; that is to say, they differ in *Subsistence*, not in *Substance* or *Essence*.

The same Father in his *Apology* to the *Roman Senare*, has these words,  $\tau\omega\ \delta\epsilon\ \alpha\pi\iota\ \alpha\gamma\epsilon\eta\eta\tau\epsilon\ \kappa\epsilon\ \alpha\epsilon\phi\eta\tau\epsilon\ \theta\epsilon\delta\ \lambda\omicron\gamma\omicron\nu\ \mu\epsilon\tau\alpha\ \tau\omicron\nu\ \theta\epsilon\omicron\nu\ \pi\epsilon\gamma\sigma\kappa\omega\iota\delta\mu\epsilon\nu\ \kappa\epsilon\ \alpha\gamma\alpha\pi\omega\mu\epsilon\nu\ \epsilon\pi\epsilon\iota\delta\iota\ \kappa\epsilon\ \delta\iota\ \eta\mu\acute{\alpha}\varsigma\ \alpha\lambda\theta\epsilon\omega\pi\omicron\ \gamma\acute{\epsilon}\gamma\omicron\nu\epsilon\nu\ \omicron\pi\omega\varsigma\ \kappa\epsilon\ \tau\acute{\alpha}\nu\ \pi\alpha\theta\acute{\alpha}\nu\ \tau\acute{\alpha}\nu\ \eta\mu\epsilon\tau\acute{\epsilon}\rho\omega\ \sigma\omicron\mu\mu\acute{\epsilon}\tau\omicron\chi\omicron\ \gamma\acute{\nu}\omicron\mu\epsilon\nu\omicron\ \kappa\epsilon\ \iota\acute{\alpha}\sigma\omicron\nu\ \pi\omicron\iota\omega\eta\sigma\iota\tau\alpha\iota.$  *We Worship* (says he) *God*, [viz. the Father] the *λ\omicron\gamma\omicron* or *Word* begotten by the *Eternal and Ineffable God*, and love him, who was made *Man* for our sakes, that being made partaker of our *Passions and Infirmities* he might also heal them. In which words he distinguishes between the Persons of the Father and the Son, and shews that the Office of Mediator, the Mystery of the Incarnation, and the Redemption of Mankind, which is the true *Ι\acute{\alpha}\sigma\omicron\varsigma*, belong properly to the Son. Then he shews, what form of Invocation the Christians did use, which was unknown to the *Romans*; namely, That they call'd upon or Pray'd to the Father in the Name of the Son, by whose Merits they receiv'd Redemption. All these passages *Genrilis* wrests to another sense, and utterly rejects all the rest of his Writings; but especially his *Ε\acute{\upsilon}\delta\omicron\iota\sigma\iota\varsigma\ \pi\iota\sigma\tau\epsilon\omega\varsigma*, i.e. His Exposition of the Faith, where there is express mention made of a *Trinity*.

For

For citing the place of St. Paul, *Ephes. 2.*  
*In whom you also are builded together for an*  
*habitation of God through the Spirit, Justin*  
*adds, Χριστὸν Θεὸν καὶ Πνεῦμα τὴν μὲν εὐδοκίαν*  
*κατοικεῖν ἐν ἡμῖν κατ' ἐνέργειαν; That God,*  
*Christ, and the Holy Ghost, one Godhead,*  
*did by their energy or operations dwell in*  
*us. And presently after Συνημμένως ἡμῖν τὸ*  
*πατέρος καὶ υἱὸς καὶ Πνεύματος ἁγίου ἐν ὀνόματι προσκλ-*  
*δοῦναι, i. e. There is one Name deliver'd*  
*down unto us, which jointly agrees to the*  
*Father, Son, and Holy Ghost. And again,*  
*he expressly mentions and proves τὸ ὅτι ἑστὶς*  
*ταῦτόν, That is, the Sameness or Identity of*  
*Essence. Again, In the Trinity, says he,*  
*we understand an Unity, and in the Unity*  
*we acknowledge a Trinity. And again, We*  
*have deliver'd to you the Doctrine of one*  
*Godhead in three perfect Subsistences, &c.*

Now these and the like passages being so  
 very plain, that it was impossible to elude  
 their force, *Gentilis* has chosen rather to de-  
 ny this whole Treatise, viz. the *Εὐαγγέλιον*  
*αὐτοῦ*, than change his Judgment. And  
 therefore 'twill be needless to produce any  
 more Quotations, since, I think, it fully  
 appears, from what we have said, what was  
 the Judgment of *Justin Martyr* the Philo-  
 sopher in this particular.

## C H A P. XIV.

Containing the Judgment of St. Ignatius.

**S**T. Ignatius was Contemporary with Polycarp, and Disciple to St. John, as is evident from Eusebius in his *Chronicon*. St. Jerom says that he wrote several Epistles, and reckons some of them. Yet it is certain, that several Spurious Pieces have been attributed to him. However, I shall not now Dispute their Authority; but supposing, with Gentilis, that they are all Genuine, let us see how far they do countenance his Opinion.

Gentilis endeavours to prove from these Epistles, that the Son is in *Essence* distinct from the Father; or, to use his own expression, that they are two \* *Eternal Spirits* distinct in *Numerical Essence*. We, on the contrary affirm, That St. Ignatius never so much as Dream'd of any such thing, but Taught

\* The true  
Tritheistical  
Dialect.

taught that the  $\lambda\omicron\gamma\omicron$ , or *Word*, was one and the same God with the Father, yet so, that they are in themselves personally distinct.

In his Epistle to the *Magnesian* he says, that the  $\lambda\omicron\gamma\omicron$  was not a *Pronounced*, but a *Substantial Word*. And for what he says a little after, that he is an  $\epsilon\omicron\lambda\alpha \gamma\epsilon\gamma\epsilon\mu\epsilon\lambda\omicron\varsigma$ , a *begotten Substance*, tho' it must be confess'd that this is an harsh expression, yet on the contrary it plainly appears, that he there meant nothing else by  $\epsilon\omicron\lambda\alpha$ , but that which doth really *subsist*, i. e. an  $\ddot{\upsilon}\pi\alpha\epsilon\iota\varsigma$ ; a *Subsistent Being*; to which he opposes a *vocal sound*, which presently vanishes.

In the same Epistle he says of the Son, that he declar'd the One and Only true God to be his Father; and speaking of the Doctrine of our Lord, that he reveal'd to the World the true God his Father. But what's all this to a distinction of *Essence*?

In his Epistle to the *Tarsenses* he says, that the  $\lambda\omicron\gamma\omicron$  was not he, who is God and Father over all, but his Son; which amounts to no more than this, That the Son was not the Father; which was the Heresie of the *Patripassians*, who did thus confound the Persons.

In his Epistle to the *Philippians*, he cites this place out of the 1 *Cor.* 8. *There is but one God [Father] of all things*; and present-



ly after, There is *but one God and Father*; not two or three, one who is [and there is no other besides him] the *only true God*. But afterwards he adds, by way of Explanation, *therefore there are not three Fathers, nor three Sons, nor three Holy Ghosts, but one Father, and one Son, and one Holy Ghost*; and proves this *Trinity* from the Institution of Baptism, in the Name of the Father, Son, and Holy Ghost; not into any one that had three Names, nor yet into three that were made Men, but into three of the same Majesty; for there is one only who was made Man, neither the Father, nor the Holy Ghost, but only the Son; who was not so by estimation, or in appearance only, but in truth and reality; for the Word was made Flesh and dwelt therein. So that here St. Ignatius does plainly oppose the *Patripassians*, and such like Hereticks, but does not in the least favour [or patronize] *Gentilis* his Notion. In the very same Epistle disputing against the *Patripassians*, he writes thus: And again, *How doth it appear unto you, that Christ was not Born of the Virgin Mary, but that it was he [the Father] who is God above all, and Almighty? Who then was it that sent him? Tell me who was he that rul'd over him? Whom did he obey, or whose Law did he fulfill? Ton, who would have him yield*

to no one's Command or Power, do separate Christ from him that begot him; you make the Unbegotten to have been Begotten, and him that was without Beginning to have been nailed to the Cross. Which is all said by him in direct opposition to the Patripassians or Sabellians.

In the same Epistle, he brings in Christ disputing against the Devil: *I know*, says he, *and have known One only God, whom I do not refuse to Obey, but thou hast prov'd an Apostate and Rebel to him; for I am not contrary to God, but I acknowledge his Sovereignty, and do not refuse to Worship him, whom I know to have been the Author and Lord of my Nativity, and only Preserver; for I live in and through the Father, &c.* But these are the Words of Christ Incarnate, who owns himself in respect of his Humanity, to be inferior to the Father. For if these Words were to be understood with respect to the *Divine Nature*, how could Christ be said to live *propter Patrem*, or rather [*Per.*] seeing he [*as God*] is *Self-existent*, or *bath life in himself*, and *power to lay it down*.

In his Epistle to the *Philadelphians*, he Exhorts them to Union, and draws his Arguments from the Unity of the Flesh and Blood of Christ, from the Mystical Union of the Bread and Wine; and likewise from

the Unity of the Father and the Son. His words are these: *Because there is one Father Unbegotten, and one only Begotten Son, God the Word and Man, and one Holy Ghost, the Spirit of Truth; also one Gospel, one Faith, one Baptism, and one Church.* By which words he only urges them to Unity and Concord in the Church. Hence he makes this conclusion, *Therefore it behoov'd them as a chosen People, a Royal Priesthood, and an Holy Nation, to be perfected in Love and Concord.* To the same purpose is what he says in this Epistle against *Ebion*, who made Christ a meer Man, and therefore he shews, That Christ was God begotten of the Father; which contains no absurdity in it, unless violently wrested [by a faithless Exposition.]

In his Epistle to *Polycarp*: Here, says he, is the Race, here the Crown, wait for Christ the Son of God, who is ἀχρονος ἐν χρόνῳ, without Time, and yet Born in Time. Thus *Damascene*, and others, call the λόγος ἀχρονος. *Ignatius* adds, That as God he was Impassible, [not capable of Suffering] but that as Man he was Passible, and did suffer for our sakes. And what can *Gentilis* say against this? Will he say, that Christ, as God, did suffer? And that the λόγος, as such, had properly Flesh and Blood? *St. Ignatius* is of another mind, and

and doth plainly and Orthodoxely distinguish the two Natures under [or in] the one Person of Christ. The one of which, namely, the *Divine*, is properly and *per se* Impassible; but the other, *viz.* the *Human*, is properly Passible. *Gentilis* confounds these Proprieties of the two Natures, and affirms that the *Λόγος* had himself all these Affections. Christ, indeed, has properly Flesh and Bones, and Blood, being truly and properly Incarnate. But the *Λόγος*, or *Divine Nature* in Christ, has no such properly in it self.

In his Epistle to the *Antiochians* he says, That we ought not to deny Christ under pretence of asserting *One God*, and brings several Testimonies out of Scripture, as *Deut. 6. Isai. 44. Gen. 1. & 17.* which do all speak of *One God*, and at the same time express different Persons; as when *Moses* saith, *The Lord rain'd [fire and brimstone] from the Lord*; and yet in other places saith, *There is but One God*, which Unity doth not exclude the Son and Holy Ghost; whom he, on the contrary, includes with the Father in the Unity of the Godhead. So that a Trinity of Persons doth not at all interfere with the Unity of Essence.

And at the end of that Epistle, he truly distinguishes the Properties of the Persons. May he protect and defend you (says he)

who is the Only unbegotten God, [speaking of the Father] through him who was begotten before all Ages, *i. e.* Through the Son, whose property it is to be begotten. But here *Gentilis* objects the last clause of this Epistle, *viz. Valet Deo & Christo*, as if these were different, and the Father alone was call'd God, but Christ *Dominus* or Lord, so as to be excluded from the communion or fellowship of the only God.

In his Epistle to the *Ephesians*, he commends them for being one Body, and adds this Argument for their Union: for, says he, there is one Lord, one Faith, one Baptism, one God and Father of us all. But it is not *Ignatius's* Opinion, that the Father was the Only one God; no more doth it appear from the following sentence of his, *Medicus noster est Solus verus Deus, Deus ingenuus*. For if these Epithets were to be understood of the Father only, the Son would not then be our Physician: But *St. Ignatius* distinguishes the Persons here only by their Proprieties; for a little after he calls Christ our Physician, impassible in a passible Body.

CHAPTER XV.

Concerning the Judgment of Tertullian.

**T**ertullian, without doubt, is to be read with a great deal of caution, as Gentilis himself confesses; and therefore it is the easier for him either to pass by and reject his Authority, as he pleases, or else to extol and commend it, as occasion serves.

But Tertullian, as in many other places, so particularly in his Book against Praxeas is very Orthodox, where he expressly says [of the Persons in the Trinity] that *numquam sine divisione patiuntur*; They allow of number without division: And afterwards, *Ubiq; tunc unam substantiam in tribus coherentibus*; I do always acknowledge one Substance in the Three thus united. Gentilis says, that in these and the like places Tertullian spoke waveringly, and will have them refer to Montanus his Paraclete; which notwithstanding all this, are very Orthodox. But on the contrary, we say that Tertullian against Hermogenes did not only

speaking doubtfully, but did actually make use of the Phrases and Expressions of *Arius*; when he says, *There was a time when the Son of God was not*; which saying must of necessity be extremely well lik'd by *Gentilis*, as that which doth make the Son posterior to the Father in the order of the Godhead. But it is plainly an *Arian* expression, the same with the *ὁ υἱος οὐκ ἦν*, which we have already mention'd out of *Nicephorus*, lib. 8. cap. 8.

But *Tertullian* doth often recollect himself, and not only makes use of proper expressions, but seems likewise to be Orthodox enough in his Notions, as in the same Treatise against *Hermogenes* he says, *Divinitas gradum non habet asperit unica*; The Divinity or Godhead can admit of no degrees, as being but one.

These and the like passages do sufficiently demonstrate, that *Tertullian* acknowledg'd no separation, no division in the Godhead; but yet, in respect of the different Persons, he did allow of a Numerical distinction.

And thus much we thought fit to take out of *Justin Martyr*, *Ignatius* and *Tertullian*; these being the Fathers to whom *Gentilis* lays so great a claim, as if they were wholly Patrons of his Opinion. I shall not concern my self much with any  
of



of the others, since the Opinions of *Hilary* and *Irenaeus* are too well known, to give any one just occasion to suspect, that they were favourers of this Pestilential Error; and those passages *Gentilis* quotes out of them are answer'd by the Authors themselves. Nor shall I at present bring any Quotations out of the many other both Greek and Latin Writers, since *Gentilis* rejects all their Authorities.

## CHAP.

## C H A P. XVI.

*Concerning the other Fathers, especially  
St. Austin.*

? And at  
this day we  
have such  
another a-  
mongst us.



**C**estil is then, without any distinction, rejects all other both Greek and Latin Writers, and who cannot but wonder at the daring confidence of such a Fellow? Here we have a censorious \*Upstart, who like another *Aristarchus*, boldly arraigns and condemns all Antiquity, unless they will acknowledge *Three Eternal distinct Spirits* in the Divine OEconomy; and all the three hundred and eighteen Fathers assembled in the *Nicene Council*, must be herded amongst the Hereticks, because they confess'd but *One God Eternal*. He prefers *Arius* before them all, would he but have admitted the term *ὁμοούσιος*, as newly explain'd by himself. But I will not oppose him with fallible Human Authority, seeing we may easily confute this Blasphemous Error out of the Scripture it self. And *Arius*, whose

whose wicked Spirit seems now to revive in, or to rest upon this Monster of Iniquity, was condemn'd of Old, and confuted not by Human Authority, but from the *Holy Scriptures* and *Consent of the Church*. My design being Historically to make it appear, that this wicked Man has set up a new Interpretation of Holy Scripture, and to gain his Point the easier, has, without any modesty or civility, taken liberty to rail at and calumniate, not only the Fathers, but likewise all the Orrhodox Councils.

However, he ought either to have submitted to such approv'd Authors, and to the Consent of the Church, or else to have confuted them out of the Word of God. This he does not, but cites some few places of Scripture, upon which he puts a new Interpretation; and when we deny this to be the true meaning of them, and assert, That the Church of God did never understand those places in such a manner, and for proof of it appeal to all the Authentick Writers both amongst the Greeks and Latins, he cries out, That we are a parcel of Dogmatical Pedants and Hereticks, and presently flies over to *Arius*, and the Bishops, which follow'd him, as if there were a better Interpretation of Scripture amongst them, than there is in *Athanasius*, and those who approv'd of his Confession of Faith.

Faith. He treats St. *Austin* in a very scurrilous manner, no ways deserv'd by so excellent a Writer. He charges him, as well as us, with holding a *Quaternity*, a Notion he never was so Phantastick as to dream of. He styles that Reverend Father an *Entbaustick* Writer; a *Magician*, and a *Sophister*, such calumnies as he never receiv'd at the hands of his most Mortal Enemies. The *Trinity in Unity*, and *Unity in Trinity*, he calls an *Imaginary Being*, an *Eus rationis*, and St. *Austin's* Goddess, which is downright abominable Blasphemy. And notwithstanding all this, our crafty Scribler, to reconcile himself to St. *Austin*, and wipe off the Odium such rude expressions must necessarily bring upon him, at last gravely pronounces this Oracular saying, *That he believes, were St. Austin now alive, and could enjoy but this clear light of the Gospel, he would, with his own hands, throw his Books of the Trinity into the Flames.* A thing very likely indeed! that St. *Austin* shou'd take Example from this vile Man, and Perjure himself as he hath done. But of this enough.

CHAR

## C H A P. XVII.

Concerning the Communication of Attributes, or Proprieties.

**T**HE Scripture speaking of the Son of God, doth attribute that to one of his Natures, which doth properly belong to the other, as *Job. 3. No one hath ascended up into heaven, but the Son of man, who is in heaven.* Christ, indeed, as he was the Son of Man, could not then be in Heaven when he spoke these words, nor did he take his Flesh from Heaven. But all this is proper to the Divine Nature only, and may be truly affirm'd of whole *Christ*, by reason of the Personal Union of the *Word* with *Man*.

By a like form of Speech we say, that *God suffer'd and died for us*, which are very improper expressions, [if strictly taken] since God cannot properly be said to *suffer* or to *dye*; and therefore we use to add, by way of Explication, that it was *in Carae assumptâ*, in the Flesh that he assum'd.

This

This way of speaking the Ancients call'd *Communicatio Idiomatum*, or the Communication of Properties; others call'd it *Amolosis*, *Damascene* styles it *ἡμεῖς ἀντι-δοκῶν*; as if we should say, by way of Exchange, or Mutual distribution, whereby we attribute that to the Human Nature, which is proper to the Divine, as to be in Heaven before the Incarnation; or when, contrariwise, that is attributed to the Divine Nature, which is proper only to the Human, as to Dye and to Suffer; or else we affirm that of the whole Person, which is truly and properly said, because Christ in his *Human Nature* did dye, tho not in his *Divine*.

Nor is this way of speaking in any wise improper or absurd: For don't we, in respect of us Mortals, upon the very same account say, That such a Man is dead, tho this cannot be properly said of the *whole Man*; for Man is Mortal only in respect of his *Body*, his *Soul* is Immortal, and survives after Death. Yet because the Union of *Soul* and *Body* is that which makes the Man one, hence it is that we affirm that of the whole Man, which only agrees to one part of him. So we say of Christ, that he *Suffer'd* and is *Dead*; which properly do not at all belong to the Divinity, but agree to Christ as he is Man, who is withal the same God, and one and the same Christ. Here

Here *Gentilis* cries out, That we divide Christ, and make a Separation in him, and yet allows that there are some Properties, which agree to the *Word* only, before he took our Nature upon him. Such is that, *John 3. No one hath ascended up into heaven, but he that came down from heaven, the Son of man which is in heaven, &c.* And *John 8. Before Abraham was, I am.* And *Heb. 1. By whom also he made the Worlds.* Now if, as *Gentilis* grants, these expressions can only agree to the *Word* before he was made *Flesh*, I think it is plain, that they are improperly attributed to the Human Nature; and by consequence, we rightly explain them by a Communication of Properties [or Idioms].

And that we do not divide Christ, nor make or maintain here any Separation, is clear from the Doctrine of our Church, wherein we do plainly acknowledge two Natures in Christ, and yet without any confusion of the Natures, the Personal Union making one and the same Christ, the Son of God and the Blessed Virgin. We likewise distinguish the Natures by their Properties, but do not divide or separate them, and by this means preserve whole and entire all the Offices of the Person of Christ.

We



We say it is proper to the Human Nature to Weep, to be Hungry, to Sleep, to Suffer, to Dye, to be circumcised in a Place, &c. On the other hand it is proper to the Divine Nature, to be impassible, to make the Worlds, to be with the Father from all Eternity, before *Abraham* was, &c. We say that the Offices of Christ are to redeem Mankind, to intercede for them, to govern his Church, and whatever else may be said to belong to Christ, either as *Prophet*, *Priest*, or *King*.

Now *Gentilis* being able to deny nothing of all this, 'tis clear, that he quarrels with the plainest expressions merely out of heat and desire of Contention; and doth therefore unjustly Style this Orthodox Doctrine, such *impertinent Trifles* as deserve to be hiss'd out of the Church; which he hath not only done in his Epistle Dedicatory to the King of *Poland*, but hath also, without any just or sufficient reason, maliciously calumniated the same in the 12th Book of his *Antidote*. But there is yet at the bottom of all this, something still more monstrously Heretical; for he often affirms, that the *Logos* had truly and properly *Flesh* and Blood, that the *Logos* was truly and properly Nail'd to the Cross; and that the same *Logos* did properly Suffer. Now had this been said of Christ, it had been without

Contro-

Controversie true; but since *Λυγ* doth  
 signifie only the Divine Nature in Christ,  
 which is united to the Human Nature in the  
 Person of Christ, he must necessarily think,  
 that either a Spirit hath Flesh and Bones,  
 which our Saviour himself hath positively  
 deny'd, or else that the *Λογ* was incorpo-  
 rated, or rather turn'd into flesh; or as the  
*Monophysites* did affirm, both the Natures  
 were made into one; unless he will confess  
 with us, that 'tis an improper way of speak-  
 ing to say that the *Λογ* did Suffer or Dye;  
 whereby that is attributed to the Divine  
 Nature, which is proper only to the Hu-  
 man, by reason of the Hypostatick union  
 of both Natures in Christ, which is what  
 we call *Communicatio Idiomatum*.

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CHAP.

## C H A P. XVIII.

*Containing some of Gentilis's Notorious  
Blasphemies.*

**A**Nother remarkable Instance of this Man's Impiety, may be taken from that scurrilous, impudent, blasphemous Language he hath so freely bestow'd upon this most Sacred Mystery ; a Mystery, that we ought rather in humility to adore, than nicely to pry into. It must be confess'd, that even good Men do sometimes disagree in their Explication of Things, and are not always of the same mind in their Interpretations of Scripture ; but yet they do it without railing, without opprobrious Language, and much more do they abstain from the blacker Crimes of Irreligion and Blasphemy. 'Tis no good sign of a Religious disposition, to scandalize and bespatter the Subject in dispute ; and yet however, *Gentilis* has been so liberal of his Railery, that had he rak'd even Hell it self, he could not have met with more dirty  
noisome

## Of Valentinus Gentilis.

noisome Expressions, nor more offensive to any Judicious Person.

He sticks not to call the *Trinity* an *Idol*; Pag. 62; the *Tow'r of Babel*; a *New Idol*, which we have erected above the *Father*; a *Tripersonate Mock-God*; a *Diabolical, Fictitious Person*; a *Fictitious Propriety* and *Sophistical Person* in a *New God*. And pag. 8. An *Imaginary Phantastick Person*. Pag. 28. he calls the *Trinity*, *Trium horrenda confusio & Execrabilis Mixtura*. And pag. 33. says, That we have invented this *New God*, the *Trinity*, out of our own Heads. Pag. 39. he styles it a *Fourth Idol*, which deserves to be thrust down into Hell. And pag. 44. calls the first Person in the undivided Godhead a *Magical Phantom*, an *empty Spectrum*, that has begotten another *Imaginary Person*, or meer Relation.

*Antid. 3.* He calls the *Deus Trinitas*, *Nomen Monstruosum*. And pag. 56. he will have it be nothing but *Magical Persons* and *Proprieties*. Again, a *Magical Propriety* in a *New Idol*. Pag. 34. The three Persons he calls *Three Magical Impostures*; and the *One God* he styles a *Fourth unknown Idol*.

In his Printed Book, *Fol. 6.* he calls the *Trinity* a meer human Invention, diametrically opposite to the Truth of the Gospel; The belief of a *Trinity* is perfect *Sophistry*.

And again, the *Trinity* is *Deus Trinominus*, a God only under three Names; which last he seems to have borrow'd from *Sabellius*.

Again, *Fol. 8.* The *Trinity* is call'd a *New God*, *indefinite*, *Tripersonate*, a God, which none of the Prophets or Patriarchs ever knew of; which Christ never revealed, nor the Apostles ever preach'd.

He styles our Blessed Saviour *Christus tergeminus*, p. 14. of his Printed Book; and in his Epistle to the Sons of the Church tells them, Christ was transform'd into One, which was not the *Son of God*. Pag. 15. he calls him the *Son of the Father*; that is, says he, of a meer empty Relation\*: Then calls him a *Tripartite Metamorphos'd Christ*. God the Father he calls a *fruitless, idle, unknown God*. But perhaps it will be said, that these Railleries were design'd only against us, not against the Mystery it self. It is true, indeed, that *Gentilis* does generally endeavour to throw his Scandals upon us, and bespatter our Doctrine with these abusive terms; yet it can't be deny'd, but that he is so profane, as in a vast many places plainly to condemn the Word *Trinity*, although he makes use of it himself, as is clearly prov'd by his Epistle to the King of Poland;

\* Did the Father beget a Mode and call it his Son? says Dr. Sh. Vin. Trin. p. 84.

Poland; where, in the sixth Page, he complains, that there were several Monstrous and Profane terms brought into the Church, such as *ὁμοούσιον*, *Person*, *Essence*, *Unity*, *Trinity*, whereby all the Holy Mysteries of Religion were overturn'd, and the knowledge of the Eternal God, with his Son, and Holy Ghost, was quite lost. In this charge he was led on by *Gregorius Paulus*, who calls these two Phrases, viz. The One Essence of God, and One God in three Persons, the Inventions and cunning Contrivance of the Devil. But however, since the Phrases these Men endeavour to explode, have been the constant Language of the Church, I think it needs no other demonstration, to prove that *Gentili* is not only Profane in his Expressions, but makes use also of Diabolical Stratagems [to overthrow the Establish'd Doctrine] of the Church.

But the last and most plausible Argument, which they use, is this: *Gentili* complains to King *Sigismund*, that *Luther*, *Zwinglius* and *Bucer*, were wholly taken up in demolishing the Outworks of *Antichrist*; and that, amongst so many thousand Reformers, only *Philip* had attempted any thing in this Glorious Undertaking; and that too so indirectly, that he seem'd rather

Dr Sher-  
lock per-  
fectly  
agrees  
with him  
in this Af-  
fection.

to threaten its ruin, than to have given it any deadly wound. To the same purpose *Gregorius Paulus* says, That God began by *Lucifer* to demolish the Church of *Antichrist* at the Roof, not at the Foundation, lest the noisome stench of the Ruins should have stifled them. And all this is, because they left the Doctrine of the *Trinity* unattacked; therefore they are said by them to have begun at the Outworks, and the Roof, not at the principal Fort and Foundation of *Antichrist*. Thus these Witty Gentlemen are pleas'd to sport amongst themselves. Yet, after all, it is certain, that their quarrelling with these Words is only to find some means to escape; and therefore it is, that they fall so foul upon the Blessed Labours of those Good Men. Then they interpret every thing as they please, and take the liberty of condemning whatever makes against them; and hence it is, that they endeavour to refine and new model the Language and Expressions of the Church, which being a task far above their weak abilities, [rather than seem to be Nonplust] they despitefully scatter such horrid Expressions and bitter Calumnies, as no good Christian can hear without horror and astonishment. His Book to the King of *Poland* is fraught with such Elegancies and  
Ornaments



Ornaments as these, and his common Discourse was wont to be set off with the like Embellishments: so that he seems to please himself, and hopes to raise his Reputation by this means,

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I 4

CHAP.

C H A P. XIX.

*Of the vile Scandals he hath falsely thrown  
upon the Doctrine of our Church.*

**G**entilis is very dextrous in Forging  
of false Accusations, for he unjust-  
ly Charges our Church with several Crimes  
he will never be able to prove against her;  
as

First, That we do Impudently deny  
*Christ* to have been the Son of God.

Secondly, That we have unadvisedly  
brought a new *God* into the Christian Re-  
ligion.

Thirdly, That we affirm that God did  
not beget his Son of his own Substance.

If Cardinal *Cusanus* said any such thing,  
let him look to it, the Reform'd, or Evan-  
gelick Churches, are not bound to Answer  
for his Errors.

Fourthly,

Fourthly, That we made a Triple God contrary to the Authority of the Scriptures.

Abundance more of such sort of Stuff is contain'd in his *Antidotes*; all which I here industriously avoid. For what good Man can hear with patience such a Rascally Fellow thus sawcily abusing and undermining the *Christian Religion*?

Hence it is, that he gives us the Titles of *Opposers of God*; *Judaizing Hereticks*; and as bad as *Turks*; and passes the same Complements upon the Churches of *Savoy* also, which yet he acknowledges to be the most Uncorrupted, and best Reform'd, of any he knew.

He compares us with the *Turks* and *Jews* for denying (as he says) with *Mahomer*, that *God did beget his Son*. But who can say that he ever heard amongst us, That we devis'd another God Superior to the Father of Christ? Who amongst us ever taught or affirm'd any such thing? Hence he took that specious pretence of a *Quaternity*, a thing that was never seen or heard of, much less Worshipp'd in our Church. He accounts our Faith to be meer Sophistry, and our selves Novices and Sophisters; yet gives no reason for it. Thus this Crafty Fellow comically sports with us; but the true reason is, because we deny his *Three Eter-*

nal Spirits, and do say, with *Athanasius*, There is One Eternal, One Almighty; but that the Three Persons are three *inseparabiles* or *indivisibiles*, i. e. Only three *Subsistences*. And when we say, *Deus est Trinus*, or there is a *Trinity* in the Godhead, he starts up as if he were Mad, and cries out, That we make the *Trinity* a *Fourth God*; as if we asserted any *Deus Trinitas* besides, or without the Father, Son, and Holy Ghost. But this is certainly too gross and palpable a Calumny, for we own the *Trinity* only to relate to these Three Persons; and besides, or without them, there is neither God, nor *Trinity*. Of the same strain is his Calumny of our defending an *unknown God*, Superior to the Father of Christ; and making three Christs out of one.

We acknowledge and defend the God, that was known and reveal'd to our Fathers, but do set up no unknown God. We know there is but one Christ, in whom two Natures do conspire to make one Person; and therefore we judge it to be Impious and Heretical, to say there are three Christs [or that Christ is *Tergeminus*.]

But that Scandal is of a blacker Dye, of our dividing Christ, and transforming him into another, which is not the Son of the Living God. Let this Blasphemer shew us any other Christ besides that Son of God, and

and let him make it out, where, and how, we do divide Christ. Of the same Nature are those Impostures he charges us with, of Conjuring up a new Christ the Son of a new Relation, and then deceitfully believing him to be the Son of God.

We believe in the Son of God as reveal'd in the Scriptures, but acknowledge none of *Gentilis's* Impostures. We constantly assert, without any deceit, [or fraud] three Persons in the Godhead; nor do we divide the Substance, but do distinguish between the Persons. He hits us in the teeth with

\* *Sabellianism*, whilst we do more justly charge him with the Blasphemy of *Arius*. The Doctrine of our Church doth plainly prove, that there is nothing in it agreeing with *Sabellius*; whereas he blushes not openly to defend *Arius*, and to prefer him before all the Fathers of the *Nicene* Council. And however cautious he may seem to be, in his keeping the middle way between *Arius* and *Sabellius*, yet I am persuaded his Opinions are as bad as either of theirs.

\* Dr. Sherlock's constant Charge upon such as deny Three distinct Infinite Minds or Spirits in the Trinity.

## C H A P. XX.

Of the Cheats and Impostures, whereby  
he endeavour'd to impose upon good  
(well-meaning) People.

**I**NOW come to the last Chapter (or  
last Head of his Accusation) wherein I  
shall make it appear, by what sly Artifices  
*Gentilis* endeavour'd to impose upon [or  
cheat] every one he had to do with. For,  
indeed, he has shewn himself to be exactly  
such an one as the Poet has Comically de-  
scrib'd *Mercury*, ὡς ἀγαθὸν ἐς ἐπωνυμίας πολ-  
λὰς ἔχειν; one that had got an excellent  
knack of changing his Name,

First then, he prefix'd to the Confession  
he Publish'd, a forg'd Preface, under the  
Name of *Theophilus* the Printer to the Sons  
of the Church. This he compos'd himself,  
and wrote it with his own hand, wherein  
he extravagantly commends to the Reader  
the vast treasure contain'd in that little  
Book;

Book ; a Book, says he, so Excellent, that it were to be wish'd all Churches might have the happiness to enjoy the use of it. And, the better to set off his unmerchanta-ble Ware, he makes as if the Printer were vastly desirous of having the rest of *Gentilis* his Writings made publick ; and despises the bulky Volumes, and vast, tedious, Pa-radoxical Books of other Authors, if compar'd with *Gentilis* his Works.

But this (methinks) is a Trick no Inge-nuous or Honest Man would have been guilty of in a matter of such moment. Christ, the Prophets, and Apostles, never made use of these little Artifices to recom-mend their Writings to Posterity. It was wisely said of King Solomon, *Let another praise thee, and not thine own mouth.* And we have a Proverb among our selves, which says, *That they must needs have bad Neigh-bours, who are forc'd to commend themselves.* But the truth is, he was afraid, that had he not under a feign'd Name commended it himself, the Book would certainly have met with no body else that would have been so kind, as to give it a good Cha-racter.

Secondly, He was afraid to discover the place where it was printed. For tho' the Book



Book had been published at *Lyons*, yet he craftily pretends it was done at *Antwerp*. But these were but civil Lies he made use of the better to disperse his pernicious Principles.

Thirdly, He begins his Confession with the same probity; *It was by your Command, Honoured Sir, &c.* For the better understanding of which Cheat, I desire all good Men to take notice, that the truth of the whole business is this:

*Gentilis* being under custody, was commanded in that quality to exhibit a Confession of his Faith to the Governour of *Gaium*, which he design'd should be examin'd by the Clergy of that Province: But in the mean time, *Gentilis*, whose Character was not yet fully known, nor his Confession examin'd, was, by the intercession of some Friends, dismiss'd out of Prison upon his good Behaviour, the Governour all the while, not in the least suspecting he had kept a Copy of his *Confession* to himself.

But as soon as he was dismiss'd, he immediately dispers'd his *Confession*, as if he had been commanded by the Governour so to do. The Governour did, indeed, command

mand him, as being a suspected Heretick, to exhibit a *Confession*, but never gave him Orders to publish such a Blasphemous Libel under the protection of his Name. All that *Gentilis* could ever say in defence of this notorious Forgery, was only this; That as the Governour never did command him, so neither did he ever forbid him to publish it. But what reason, I pray you, had he to prohibit him, when as he never suspected, that he would have had the Impudence to publish it.

But Fourthly, We have already told you, and that from his own Mouth, how he publish'd such Confessions of the *Trinity*, both at *Grenoble* and *Lyons*, as were admitted for Orthodox by the \* *Papists themselves*. And yet he has the Impudence to accuse us for joyning with them in the defence of a *Quaternity*, and for submitting to the grievous Errors of the Greek and Latin Fathers in this Doctrine. Certainly there cannot be a more malicious and deceitful representation of this Doctrine, than this wicked Man has given out. So that I may more truly call his false Accusations Impostures, Sophistry, Magick, and much worse Names.

\* *Viz. Such as Genebrard a Sorbon Doctor, who, to his Eternal Infamy, both defended Gentilis, and asserted Three distinct Eternal Spirits in the Trinity.*

ty. See his Answer to Skeghius de Trinitate, fol. 53. p. 2.

Fifthly,

Fifthly, At his return out of *Poland*, he presented to the Governour of *Gaium* a Draught or Form, for having a Publick Disputation, which I shall here present the Reader with, as it is transcrib'd *verbatim* from his own Original; that so all honest Men may see, what sort of Spirit it was that govern'd him through the whole Transaction. The Instrument, which he caus'd to be Publish'd under the Governor's Name, ran in the following form.

To all and singular the Pastors, Teachers, Deacons and Elders, of the Reform'd and Evangelick Churches, dispers'd through *Savoy* and *France*, to whom these Letters shall come, or to whom they shall be read, Health and Peace in the Lord.

**F**Orasmuch as We have read and consider'd the above-written Propositions, that are opposite to each other; and having heard the Just and Reasonable Petition of *Valentinus Gentilis* an Italian, humbly requesting, That this weighty Controversie might

might be decided barely from the Word of God; The Illustrious Governor of Garam had, upon these considerations, thought fit to transmit Copies of the Doctrine asserted by both Parties, into several places of France and Savoy, more particularly to Lyons and Geneva, to the intent, that if there be any of Mr. Calvin's Disciples, who will take upon him to defend the assertions of his Master, he may come to Garam within the space of one Week, there to dispute with Gentilis upon this condition, That, whosoever shall not be able to demonstrate the Propositions he undertook to maintain, to be true, out of the plain Word of God, shall be look'd upon as a notorious Impostor, and Affector of a false Religion, and shall suffer Death for the same. But if there be none that shall appear within the time here prescribed, the Illustrious Governor, with the whole Senate of Garam, are resolv'd, as is most fitting, publicly to declare, That the above-said Gentilis is truly Orthodox in his Opinions concerning the most High God, and his Son Jesus Christ, &c.

\* So that Gentilis suffered just according to his own Conditions.

I desire all good Men to observe, what an advantageous way of Disputing (for himself I mean) our Adversary has here prescribed. For Gentilis's Propositions are first presumed to be pious and sound; then

there is only eight days time allow'd for the Disputants to come together; whereas 'twas almost impossible for the Challenge to be sent to them in so short a time. But that is particularly to be taken notice of, that no body was to Dispute but under *Penalty of losing his Life*, if conquer'd. Is not this, I pray you, an evident sign of a *Seducing and Diabolical Spirit*? And when he was charg'd with this base contrivance, his Answer was, That he did it only that he might have the fewer Opposers. But this *bloody Spirit* sufficiently betrays it self, that would involve Religion in Murder and false Opinions; but that (thanks be to the good Providence of God) the ruin he design'd against others, fell upon his own Pate.

And last of all, when he was to have taken his Tryal, and to have defended his Doctrine, he did, by a remarkable piece of Knavery, endeavour to obtain the Privilege of a Plaintiff, and to be heard as such, thereby to avoid being Try'd as a Criminal; and when that could not be granted him, he propos'd his Doctrine so ambiguously, and rais'd scruples about matters altogether impertinent to the Controversie as *Whether there was one most high God*; and whether *Christ was the Son of God*, and the like, which nobody did ever deny. But he was

still

## Of Valentinus Gentilis.

111

still oppos'd in this, That Christ was to be excluded from the Unity of the Eternal God; and that Three Eternal Spirits, distinguish'd by Numerical Essence, ought to be allow'd.



And now let all good Men judge, what we ought to think of this Blasphemy; and how justly he was punish'd with Death, who durst challenge others to Dispute with him for their Lives.

Dante's  
Divine Comedy  
Canto 10  
Line 134

But it is now high time to rid my hands of this business. In short then, after that we had us'd all manner of means with him, even from the 5th of August to the 9th of September, (but all to no purpose, he still persevering obstinate in his Opinions) he was at last condemn'd to Dye by the Honorable Senate. And because it may be acceptable to the Reader, I shall here rehearse the Sentence of Condemnation, which was pronounced against him in the following Words.

Whereas Valentinus Gentilis, a Native of Cosentia, in the Kingdom of Naples, after eight years preparation to attack the Doctrine of the Trinity, did begin openly to teach, That there were in the Trinity three distinct Spirits, differing from each other in Numerical Essence: Amongst which (three

The Sentence of  
Condemnation  
passed up-  
on Gentilis.  
Viz.  
Three distinct

Eternal Spirits; For so it is in the 6th Proposition set down in the 5th Chapter and in the 6th also, where he says the Father, Son, and H, Gb, Tres sunt aeterni Spiritus qui unus esse non possunt.

K 2

Spirits)

132  
Valentinus Gentilis a great Abjuror.

Spirits) he acknowledges the Father only to be that infinite God, which we ought to Worship, which is plain Blasphemy against the Son; and, besides this Opinion, has braach'd several other dangerous Errors, for which he was Apprehended by the Magistrates of Geneva, and being fully Convicted of them, there made his Recantation, and did publicly confess, detest, and \* abjure, these his wicked Opinions; and moreover, bound himself by Oath not to depart out of that City without leave of the Senate, yet notwithstanding all this, violated the Sacred obligations of his Oath, by stealing away from thence, and by relapsing into the Erroneous Opinions he had once Abjur'd, and re-affirming their Defence with greater heat and earnestness, both by Disputing and Writing Books in opposition to the plain and express Testimonies of Scripture; and hath been guilty of the vilest Scurrility, and most horrid Blasphemies, against the Son of God, and the Glorious Mystery of the Trinity. And lastly, since his being made Prisoner to this Honourable Senate, hath, notwithstanding that full and sufficient Instruction which hath been given him, still continued obstinate in his perverse and Heretical Opinions: This Honourable Senate, to prevent disturbances, and to root out such pestilent Errors,



## Of Valerianus Gentilis.

223

Errors, have adjudg'd him \* to be Be-  
headed.

\* This Ge-  
nebrard  
very learn-  
edly calls

Crematurus est, fol. 54. And Ulticibus flammis Traditus, fol. 52.

As he was led out to Execution, the ob-  
stinate Wretch did not cease to Glory in  
his unruly and pertinacious Stubbornness,  
and expecting praise from it (as the Devil's  
Martyrs use to do) never left off crying out,  
That he died a Martyr for the Glory of the  
most high God; but that we \* were all Sa-  
bellians, and held one God under three  
Names; but that he did acknowledge no  
God *sola*. And tho' we frequently an-  
swer'd him, That the things he said to our  
Charge were all \* false and slanderous;  
that all the noise he made about this most  
high God was only mere Sophistry, and  
that his asserting more Gods than One was  
downright Impiety, yet we could work no-  
thing upon him. For he still continued to  
repeat his old Blasphemies, until he saw  
there was no help for him, but that he  
must be forc'd to lay down his Neck to  
the Block; then he began to falter, and  
said, He should be very willing to agree  
with us, if so be we would but own Christ  
to be the Son of God; when we told him,  
This was what we never deny'd (for  
what otherwise would have become of our

Dr. Sher-  
lock's  
Language  
all along.

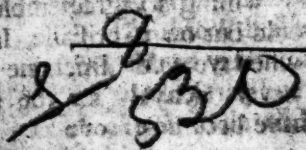
\* Our An-  
swer to  
him is and  
ought to be  
the same;  
tho' (God be  
thank'd)  
the Tongue  
of a Tri-  
theist, be it  
never so  
false, is no  
slander.

Faith?)

\* How much better does it fare with Tribes in England? Which, tho' it left its Head at Barn, lifts up its Head (as high as Paul) here.

Faith :) Then again did he discover his falshood and treachery, as having still been us'd to appropriate the appellation of God To the Person of the Father only; and in this horrid Blasphemy he still persever'd, the whole Assembly (that stood by) praying to God that he would change his mind, and we continually exhorting him to repentance, he had his life taken from him by the just Judgment of God; and so his Life and his Blasphemies ended together.

And thus I have given thee (Good Reader) a brief and faithful Account of this shatter'd History. And must now beg thee to joyn with us in our Prayers to God, that he would, in his Mercy, turn away such scandalous Offences from his Church; that he would give his People vigilant and able Ministers, who may sincerely love sound Doctrine, successfully rebuke Gain-sayers, and know how to divide the Word of Truth rightly, to the Glory of his Name, and the good of his Church, through Jesus Christ his Only and Coeternal Son. Amen.



THE

**T**H E Reader, by comparing the preceding History with what here follows, will perceive that the principal Proposition of *Valentinus Genrilius*, is in Sense perfectly the same with those Condemned by the late *Oxon* Censure; as also asserted by *Dr. Sherlock*.

*At a Meeting of the Vice-Chancellor and the Heads of Colleges and Halls of the University of Oxford, on the 25th Day of November, in the Year of Our Lord 1695.*

**W**H E R E A S in a Sermon lately preached before the University of *Oxford*, in the Church of *St. Peter in the East*, on the Feast of *S. Simon and Jude* last past, these Words, amongst others, were deliver'd and asserted, *viz. [There are Three Infinite, distinct Minds and Substances in the Trinity.]* Item *[That the Three Persons in the Trinity are Three distinct Infinite Minds or Spirits, and Three Individual Substances,]* Which gave just cause of Offence and Scandal to many Persons:

The Vice-Chancellor and Heads of Colleges and Halls, at their general Meeting this Day assembled, do judge and declare the said Words to be False, Impious, and Heretical; Contrary to the Doctrine of the Catholick Church, and particularly to the received Doctrine of the Church of *England*.

And

And do therefore strictly forbid all manner of Persons, under their Care and Charge, to Preach or Publish any such Doctrine for the future.

*By Order of Mr. Vice-Chancellor,  
Ben. Cooper Notaries publick  
and Register of the University of Oxon*

This Sentence, it is confessed, may, and, not im-  
probably, will be confirmed, and farther enforced, by  
the more Authentick Sentence of the whole Univer-  
sity in Convocation: In the mean time, it has cer-  
tainly had this good effect, That it has Unkennell'd  
the *Wolf*, who quickly shew himself after it. So  
that being hereby bereaved of all his *Shifts*,  
*Meanings*, and *Subterfuges*, and *Sheeps Cloathing*,  
besides, the University has him now in full Chase  
and, 'tis hoped, will not give the Chase over, till it  
has run him down.

*Some of the grosser Errata of the Press are thus to  
be Corrected.*

*The Vice-Chancellor*  
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